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The Christian Century

PUBLISHED WEEKLY

Has India an Alternative?
By John C. Bennett

Try Again in Korea!
An Editorial

Needed Chaplaincy Reforms
An Editorial

Preview of a United Church
By Don Yoder

FEBRUARY 28, 1951

In This Issue

JOHN C. BENNETT

recently returned from India, where he spent several months lecturing on Christianity and Communism. He traveled under the auspices of the International Missionary Council. Dr. Bennett is professor of Christian theology and ethics in Union Theological Seminary, New York. He is the author of *Christianity and Communism* and other books. We are happy to announce that another article from Dr. Bennett's hand will appear in an early issue of The Christian Century. Dr. Bennett is a minister of the Congregational Christian denomination.

DON YODER

is professor of religion in Franklin and Marshall College, Lancaster, Pa. At present he is writing the chapter on Christian unity in 19th century America for the two-volume history of the ecumenical movement which will be issued under the auspices of the World Council of Churches. Dr. Yoder received his Ph.D. from the University of Chicago in church history. He has taught American church history at Union Theological Seminary, New York, during two regular school years and at two summer sessions.

ROBERT E. FITCH

is a member of the faculty of Christian ethics in the Pacific School of Religion, Berkeley, Calif. He studied at Yale, Columbia and the Sorbonne, and has taught philosophy at Columbia, the College of the City of New York, the University of Virginia, the University of Texas, Pacific University and Occidental College. He is a member of the American Philosophical Association.

STANLEY G. PITTS

has been appointed principal of the Missionary Institution of the Methodist Church in South Africa, located at Healdtown, C.P.

GEORGIA HARKNESS

professor at the Pacific School of Religion, writes our 1951 series of Lenten meditations.

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Coming Events

Feb. 28-March 1. National Association of Methodist Hospitals and Homes Annual Convention, Chicago.
March 1-2. American Protestant Hospital Association Convention, Chicago.
March 2-3. Pacific Northwest Area Student Christian Association Council, Tacoma, Wash.
March 2-3. Southwest Area Y.M.C.A. Council Meeting, San Antonio, Tex.
March 4. Chicago Sunday Evening Club; Paul Rusch, speaker.
March 4. Ford Hall Forum, Boston; Gerald Heard, speaker.
March 4-8. 1951 Conference on Religion in Life, University of Pittsburgh.
March 10-11. Eastern Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Buck Hill Falls; Norman W. Paullin, retreat pastor.
March 11. All Chicago Lutheran Youth Lenten Vesper Service, Rockefeller Memorial Chapel, University of Chicago; Marcus Rieke, speaker.
March 11. Chicago Sunday Evening Club; O. Frederick Nolde, speaker.
March 11. Ford Hall Forum, Boston; G. Bromley Oxnam, speaker.
March 11-13. Y.M.C.A.-Y.W.C.A. Student Meet-Your-Government Seminar, Washington, D. C.
March 15-17. Y.M.C.A.-Y.W.C.A. United Nations Seminar, New York city.
March 18. Palm Sunday.
March 19-21. Second Annual Lutheran Seminar for Seminary Students on "The Church and Government," Washington, D. C.
March 23-25. Rocky Mountain Y.M.C.A.-Y.W.C.A. New Mexico-West Texas District Conference, Silver City, N. M.
March 25. Easter.
March 26-30. Seminar on the Full-Guidance Church, First Community Church, Columbus, Ohio.
March 27-April 2. World Council of Churches Conference of Biologists and Theologians, Ecumenical Institute, Bossey, Switzerland.
March 28. National Council of Churches General Board Meeting, New York.
March 28-30. Associated Church Press Annual Meeting, Washington, D. C.
March 28-30. Conference on Human Relations in Higher Education, Earlham College, Richmond, Ind.
March 29-31. Ninth Annual Rural Life Conference (Rural Life Association and the Peace Churches), Wilmington College, Wilmington, Ohio.
March 30-31. Pacific Northwest Conference on Religion in Higher Education, Tacoma, Wash.
March 30-31. Rocky Mountain Y.M.C.A.-Y.W.C.A. Kansas District Conference, University of Kansas, Lawrence.
March 30-31. Wisconsin Ecumenical Conference, Wayland Academy, Beaver Dam.
March 31. Alabama Student Y.W.C.A. Meeting, Birmingham.
March 31-April 1. Western Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Cambridge Springs; Reuben H. Mueller, retreat pastor.
March 31-April 1. Ohio-West Virginia Y.M.C.A. Annual Recruiting Conference, Columbus Ohio.
April 2. Chicago Tract Society 62nd Annual Dinner Meeting, Central Y.M.C.A.
April 3-5. Eden Theological Seminary 17th Annual Convocation, Webster Groves, Mo.; Henry Sloane Coffin, Douglas Chamberlain, Eduard Heimann, speakers.
April 8. Higher Education Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

IT IS a platitude—which means it is a flat truth—that our shaking world is desperately in need of faith. But what is faith? In the most famous of definitions we are told that it is "the assurance of things hoped for, the conviction of things not seen." In modern parlance it is the "will to believe" in the absence of absolute certainty, and the willingness to stake one's life on the assumptions thus made. Faith is, of course, not limited to religion. Society rests on it. The farmer who sows, the manufacturer who produces, the merchant who stocks his salesroom, the consumer who buys and uses these goods—all are exercising faith. So are the scientist, the statesman, the banker, the student trying to get an education and the young couple taking their marriage vows. That there is so generally an upset state of mind today is evidence of the degree to which the assurance of things hoped for has ebbed away. Religious faith will not, unaided, create all the other stabilities our world needs. But strength from God laid hold upon in faith can give "the courage to act in what can be changed, the serenity to accept what cannot be changed, and the wisdom to know the one from the other." Furthermore, faith in the Christian gospel, applied seriously to major issues, could reduce international tension, curtail the burden of armaments, bring help to the needy, establish democracy and racial justice, stabilize our world. Such faith as we need is God-given, freely opened to us at Calvary. But it costs. Can we pay the price? *Enlighten, O God, our darkness, that beholding thee we may dwell in confidence, trusting thee we may not be confounded, serving thee we may be used for the furtherance of thy Kingdom and the doing of thy will among men. Through Christ our Lord. Amen.*

Fourth Week In Lent

Will the Churches Save The Japan University?

JUST BEFORE he died of a heart attack on January 31, Ralph E. Diffendorfer completed a long letter to all friends of the Japan International Christian University. In it he admitted that the American effort in behalf of this important project had not yielded the expected results and that it had become necessary to reorganize the foundation and remap campaign strategy. This great missions executive reaffirmed his continued wholehearted faith in the soundness and eventual success of the enterprise. This was characteristic of a man who was always ready to admit mistakes when they had been made and to begin over again. In this case, he and his associates made the mistake of assuming that the churches and the community agencies for Protestant cooperation would respond to an appeal made on a community basis. They thought the man in the street who had spent so much on a war with Japan would want to invest in peace in Japan. They were wrong on both scores. Now the foundation is turning to the denominations, asking them to shoulder the load. Offerings will be taken in local churches of many cooperating denominations the week of April 29-May 6. To date, Dr. Diffendorfer's own Methodist Church has not decided to participate in this last-stand effort to make his dream come true. But he believed to the last that it would not fail so important a cause. "I know you will do your part," he wrote. "It is particularly important that you do it *promptly*—for time is of the essence—and that you do it *enthusiastically* as it deserves to be done." Not only because the university is so urgently needed but also as a fitting memorial to this man who gave his life for it, all American Protestants, including particularly the Methodists, should now get behind the Japan International Christian University. The most statesmanlike dream of postwar missions must become a reality.

Fear for Future Of Colleges

THE 475 Protestant-related colleges of the United States are facing their most critical struggle for survival since the Civil War. According to E. Fay Campbell, many of these schools are in danger of permanently closing next June. Dr. Campbell is director of the commission on Christian higher education of the National Council of Churches, which held its first meeting in Columbus, Ohio, last week. He pointed out that these church-related colleges and universities have an enrollment of 450,000 students, who are taught by 25,000 professors. They have assets of $500 million in buildings and an additional $600 million in endowments. Some of these schools are older than the United States. They represent an investment of intellectual, spiritual and moral capital, to say nothing of monetary values, by many generations of the finest Christian people this country has ever produced. Is all this to go down the drain of military inflation? These schools are now facing the worst deficits in their history. A great number of students have withdrawn from college—the men to enter the armed services as volunteers, the women to take defense jobs. A tragic loss in morale affects this entire undergraduate generation, on whose immature

shoulders falls the heavy weight of the world's distraction and fear. To meet a situation which has driven college administrators past the limit of their resources, Dr. Campbell proposed to his commission (1) that every Protestant denomination through its board of education raise emergency funds to keep colleges open and faculties intact; (2) that they help strengthen the United Christian Student Council so that it can minister to the spiritual welfare of Protestant students; and (3) that they recruit and let the colleges train in Christian vocations, such as education, evangelism and medicine, an adequate number of men and women for enlarged fields of service at home and abroad. If the churches move along these lines, a grave crisis may be turned into a new advance.

Trouble Brews In Israel

IN ISRAEL Ben-Gurion's government has again fallen because of a religious education issue. The religious bloc had demanded that in all camps for immigrants from areas where most Jews are orthodox, all children should attend religious schools. The government contended that parents should be allowed to decide whether their children were to enroll in religious or secular schools. Ben-Gurion put the issue to a vote of confidence in the Knesset (parliament) and lost 49 to 42. His government is a coalition of Mapai, a party somewhat left of the British Labor party, and the religious bloc. As we go press, Knesset leaders are trying to form a new coalition. The guess is that they will not succeed. One reason is that Ben-Gurion now wants an election. If the Mapai wins enough support, he will come back into office with increased power. If Ben-Gurion loses, he will probably refuse to participate in a coalition cabinet. Because of a vast population increase from 850,000 to 1,350,000 since the last election in 1949, it is difficult to predict the outcome of the next election. Both the religious bloc and the pro-Soviet Mapam party have grown in strength since the last election owing to the fact that immigration has come largely from orthodox Middle Eastern countries and from behind the iron curtain. The General Zionists, a conservative free enterprise party, has also shown signs of growth, probably at the expense of Ben-Gurion's Mapai party. It would therefore seem unlikely that the Mapai could win the coming election. Israel under either the reactionary religious bloc or the pro-Soviet Mapam would be a serious obstacle to Western, and especially to American, policy in the Middle East.

Greek Orthodox Fail Protestant Friends

THE GREEK ministry of cults has rejected a petition by the Greek Evangelical Church to build a house of worship in the village of Neos Mylotopos in Macedonia. Under the law, Greek Orthodox authorities are entitled to be consulted in all cases where non-Orthodox groups propose to erect church buildings. In commenting on the petition for permission to build, which was signed by 63 heads of families in Neos Mylotopos, Metropolitan Pandeleimon of Edhessa stated that while he had no personal objection to the erection of the church, he felt that local inhabitants "would not tolerate such a building in their village." On the basis of this comment the ministry of cults refused permission. By its intolerant decision it added another in a growing list of evidences that the present, supposedly reformed Greek government is no more democratic than its predecessors. But the action is even more significant and unfortunate in that it again underscores the fact that Greek Orthodox participation in the World Council of Churches on the international and interdenominational level has not yet much affected that church's relations with the Protestant churches in Greece. This lack of cooperation strengthens those within the Protestant group in America who would like to make conformity to our church patterns the criterion of our aid and relief to needy churches abroad. Giving only to those who think and worship as we do is neither farsighted nor Christian. But we can understand the position of the Greek Protestant moderator who commented on Metropolitan Pandeleimon's action: "It is very sad that the Orthodox Church of Greece, which has received so many thousands of dollars from the Protestant churches of America, should reject this petition." Not to insure a continued flow of dollars but because it reciprocates the high regard in which it is held by Protestants throughout the world, the church of Greece should immediately take every step in its power to secure the rights and freedom of Protestants in that country.

The Economics of 'Siphoning'

THE CURE for high prices—as the word is relayed from high official sources in Washington—lies in "siphoning off" the people's surplus buying power by high taxes. (Don't interrupt by asking, What surplus buying power? It really exists, even though not everybody has it.) So the choice is said to be: *either* high prices *or* high taxes. The alternative is false. High taxes do not tend to hold prices down; they tend to send prices up. The idea that the money that the government takes in taxes is thereby removed from the market place is a transparent fallacy. It is not "siphoned off"; it is only rerouted. The government spends that tax money, either in salaries of military and civilian personnel or in contracts of various kinds. In either case the tax money that the government collects and spends goes right back into the hands of people. The "siphon" has removed nothing from the pool of the nation's spendable resources, though it has altered their distribution by lowering the income of some and raising the income of others. But the goods and services that the government buys with the tax money add nothing to the total of the things that the public can buy with its undiminished total purchasing power. On the contrary, productive power and labor are diverted from the production of purchasable goods to the production of armaments, public buildings and other things which are not on the civilian market. Actually, the only thing that has been "siphoned off" is the supply of commodities for the market, while the total purchasing power remains the same. It is worth adding that the government also necessarily spends a large amount of the tax money in purchasing a vast variety of

commodities of the same kind that civilian consumers buy, thus directly bidding up the price of these articles. We are saying all this not in advocacy or criticism of any particular policy, but as an aid to clear thinking about any proposed policy. Maybe higher taxes are necessary. If they are, we don't want them sugar-coated with the fictitious pretense that they will help to hold prices down. They won't. They will tend strongly to drive prices up.

Methodist Segregation Not a 'Success'

WHEN THE Southeastern Jurisdiction of the Methodist Church met recently in Atlanta, delegates were told that the jurisdictional system had proved a great success. The editor of the *Alabama Christian Advocate* returned to his desk after attending the convocation and jubilantly editorialized that the plan whereby Negroes are segregated into a separated racial jurisdiction covering the whole country has worked out well. Said he: "It is an open secret that there never would have been any unification . . . if some such arrangement as this had not been adopted." Segregation of Negroes in the Methodist Church has been a success because, he writes, Negroes now have greater voice than ever before in the affairs of the church and "the arrangement makes for harmony throughout the church." That the Alabama editor's enthusiasm is not shared by all Methodists has become apparent in the weeks since he wrote. *Zion's Herald,* independent weekly of the New England Methodists, immediately locked horns with the southern journal by declaring that no church whose structure is dependent on racism is worthy of the name of Christ. Later, 168 Negro pastors of the denomination attending a segregated jurisdictional institute in Houston denounced racial segregation within the Methodist Church as "unchristian and a betrayal of our faith." They instructed a committee to prepare a memorial to the denomination's next General Conference (San Francisco, 1952) requesting elimination of the Central (Negro) Jurisdiction. "We should get the record straight," D. R. Fletcher of Philadelphia declared. "It is charged by many white leaders of the church that we Negroes are satisfied with the jurisdictional arrangement and with a segregated church society. We are not." Abolition of the jurisdiction would mean that the denomination's 19 Negro annual conferences with some 350,000 members would be incorporated in the five geographical Methodist jurisdictions. Such a step would heighten the effectiveness of the Methodist witness both in this country and around the world.

Larger Union Needed

ABOLITION of the Central Jurisdiction, desirable as that is, would be only the first step toward the solution of a much larger problem confronting American Methodists. When the Methodists united in 1939, a number of small and largely white church bodies and three large Negro Methodist groups remained outside the union. Most of the white bodies are congregational in polity and fundamentalistic in theology. There is little likelihood that they will join the union in the near future. But the three large Negro denominations (African Methodist Episcopal; African Methodist Episcopal, Zion; and Colored Methodist Episcopal) are episcopally organized and subscribe generally to the same theological tenets as are held by the Methodist Church. There is no valid reason why they should not be included in the union of the Methodist family. There are, however, other reasons why they are not in that union. Chief among them is the fact that in each of these denominations there has grown up an entrenched bureaucracy more interested in perpetuating its power than in losing its life in a great and spiritually rewarding merger. To some extent this same situation exists within the Central Jurisdiction of the Methodist Church. It is only fair to say that the abolition of that jurisdiction will be fought just as hard by some of its bishops and secretaries as by southern Methodists. Of even greater importance is the fact that many Negro Methodist leaders sincerely believe that Negroes can best be served by Negro pastors in local churches and by Negro leadership in denominations that are largely or exclusively Negro. They justify this type of segregation by pointing out that it is not forced upon them. It is segregation "by choice," they say. Nevertheless, it is segregation. And it appears to the rest of the world in the same unfavorable light as if it were not "by choice." It is probably true that a merger of the three large Negro Methodist bodies with the Methodist Church would work many hardships and create many problems. It would also open the door to new opportunities for fellowship and spiritual growth.

Needed Chaplaincy Reforms

THROUGH its heroic ministry in World War II, the military chaplaincy gained a new status and regard both among the churches and in the military establishment. But at war's end much still needed to be done both in the churches and in the armed services to enable Protestant chaplains to make the fullest contribution to the men entrusted to their care. The new emergency with its attendant demand for chaplains points up the fact that almost nothing has been done in the intervening years to institute these much needed reforms. Now, while the situation is still fluid, is the time for both the churches and the military to come to grips with the fact that several basic reforms are required if the Protestant chaplain is to escape the isolation which he so often felt, and which so often existed, in the last war.

The initiative in rethinking the function and status of the Protestant chaplain rests with the churches. Presumably, it should come from the General Commission on Chaplains, an organization composed of representatives of cooperating denominations. Unfortunately, this commission as presently organized and related to cooperating Protestantism is entirely inadequate to discharge this responsibility. Composed largely of men whose relationship to the chaplaincy dates back to World War I, and who have few relationships either denominationally or interdenominationally except in connection with the chaplaincy, it has remained outside the main stream of Protestant church life. This is best demonstrated by the fact that it

was not one of the agencies of Protestant cooperation joining in the establishment of the National Council of Churches. True, some of its members represent Southern Baptists and other denominations not in the council. But the more significant fact is that the great majority of its members who come from denominations in the National Council were not sufficiently close to their denominations to know the will and mind of the constituencies they represent. The problem of the General Commission on Chaplains was precisely that faced by the Foreign Missions Conference and other uniting agencies. Its failure to join with them, or even to explore the possibilities of joining with them, is clearly indicative of its spiritual isolation from today's Protestantism. There is therefore little hope that it can or will take the initiative to bring about needed chaplaincy reforms.

I

It becomes clear, then, that the basic and most needed chaplaincy reform is the reorganization and revitalization of the General Commission on Chaplains. This responsibility rests upon the National Council of Churches in behalf of its constituent denominations. It can proceed in either of two ways. First, it can continue to recognize the General Commission as an autonomous body related to the National Council. In a resolution adopted by the Cleveland General Assembly, the National Council assumed the same relation to the General Commission which had previously existed between the Federal Council of Churches and the commission. That relation was clarified in a memorandum of agreement drawn up in 1941. Under this agreement the Federal Council had, and the National Council now has, the right to approve the chairman and the executive officer of the commission. It also provided that the commission would submit, for appointment by the council, a list of representatives named by communions constituent to the council. Hence, if the present relationship is maintained, the National Council can have only the most tenuous liaison relationship to the commission. To accept this alternative is to hold up indefinitely the reforms that should be instituted at once.

The second, and we think preferable, way is for the denominations cooperating in the National Council to authorize it to set up its own commission or department on the military chaplaincy. When at first it appeared that the Foreign Missions Conference would elect to remain outside the main stream of Protestant cooperation, the denominations decided that foreign missions was too important not to be included in the scope and work of the National Council. Certainly in view of the present emergency and its demands upon the churches, the military chaplaincy is too important to be left in the hands of an agency over which the churches have so little control through their National Council. It is not impossible that if the General Commission were faced with this probability, it would decide to enter the National Council. That was what the Foreign Missions Conference did, to its own advantage and the strengthening of the missionary cause in the churches. If the General Commission so decides, well and good. But the need for fully cooperative Protestant action in this field is so great that time will not permit lengthy negotiations or further delay. What is done should be done quickly. The need for the development of Protestant cooperation in the field of the chaplaincy is so great that the General Commission either should enter the National Council or the churches should proceed to set up within that body their own instrument of fully responsible cooperation.

II

What are some of the problems of the military chaplaincy with which either a new or a revitalized Protestant commission on chaplains should immediately come to grips?

Last year the President appointed a committee to study religion and welfare in the armed forces. They reported that the chaplaincy is functioning well. "However," they said, "we believe that when the chaplaincy program is better understood and appreciated, it will function better." We hope that the President in his capacity as commander in chief of the armed forces will take immediate steps to carry out the committee's recommendations to the military. Most of them are innocuous enough to make that possible without any protests from the generals and admirals. Even more important is what the churches will do about a section of the report urging the denominations to take greater interest in the chaplaincy and increased responsibility for supplying qualified men.

With notable exceptions, the denominations have felt that recruiting was their major responsibility in connection with the chaplaincy. Once a man was endorsed, he was out of the hands of the church and in the hands of the army, navy or airforce. The tendency of all too many chaplains is to lose their ties with their synod, conference or convention. Chaplains associate almost exclusively with the few chaplains assigned to the same post. The chaplain usually finds that he must take all the initiative in any contacts with his own denomination or other church groups in the area where he is stationed. His brother ministers have so little time left from their church and denominational activities to spend in fellowship with the chaplain that the latter naturally assumes that they lack interest in or sympathy with what he is doing. The chaplain desperately wants and needs to have a wider relationship than that which his unit or post can give him. But as months and years pass, he finds himself gradually excluded from associations outside the services.

This situation is largely the fault of the denominations, singly and in cooperation. The President's committee was wise and right in challenging the churches to take a greater interest in their chaplains. It is not enough for a denominational commission to send monthly bulletins and occasional visiting celebrities. Protestants must find their own distinctive equivalent for the way in which Roman Catholic chaplains are related to the denomination and to the diocese in which they happen to be stationed. If the chaplain is to continue his growth as a minister, he must have the contacts and advantages that come through conferences and study groups and through spiritual retreats such as the recent one at Carlisle Barracks, Pennsylvania. The military chaplaincy is increasingly trying to provide just such opportunities. But the need for a wider association and fellowship is not fully met in this way.

There is an even more important reason why the de-

nominations should keep in close touch with their chaplains. The temptation to succumb to the moral standards and intellectual climate of the military post is a very real one for every chaplain. It is often not easy to take a stand when few, or none, of one's associates agree or even understand. Yet the most important reason for the existence of the military chaplaincy is that its members shall live as well as proclaim the Christian faith. The chaplain is his unit's conscience. If he fails at that point, he will have little success elsewhere in his ministry to men. The struggle would be easier for most chaplains if they had civilian spiritual advisers to whom to turn. It would be much easier if the chaplain could know that in taking an unpopular stand at his post he had the church behind him.

The difficulty with handling such a program as this denominationally is that the smaller churches are often not represented in the area where a chaplain of their faith is located. They cannot afford the expense involved in providing such spiritual oversight and counsel. To find the answer to this problem is a major responsibility of the General Commission on Chaplains. Revitalized, it might work out a plan which would bring the denominations together in inclusive service to all Protestant chaplains. Some of the churches may want to continue their own chaplains' commissions. Even so, these could coordinate their activities with those of the General Commission in such a way as to prevent overlapping and to provide the maximum service to all chaplains. A military chaplain is only incidentally a Methodist, a Baptist or a Presbyterian. Primarily he is a Protestant.

III

The General Commission on Chaplains, or its successor, must also face up to problems which exist within the military establishment. Reforms are needed, and it should bring to bear the persuasion necessary to effect these changes in existing regulations. Even to list all such needed reforms would require columns. A few examples will suffice.

In the army and in the airforce, assignment of chaplains to other than religious duties is now largely a thing of the past. But in the navy, chaplains are still frequently ordered to serve as mess officers, postal officers, club officers and in any number of other similar assignments. This does not mean that chaplains find outside tasks uncongenial. But it must be left to the chaplain to decide what time he can take away from his religious responsibilities. He should never be forced to accept any assignment which will impinge too largely upon his time or diminish his influence as a spiritual guide and counselor.

The whole matter of a chaplain's rank and pay needs restudying. Aside from the question of whether a chaplain should or should not have an officer's status (and there is much to be said on both sides of this question), there are grave inequalities growing out of the present regulations. As matters stand now, a neophyte just out of seminary and an experienced pastor enter the chaplaincy at the same level of rank and pay. Since assignments and promotion are decided on the basis of seniority in the service, a recent seminary graduate who entered the chaplaincy at the beginning of the emergency may become a senior chaplain supervising chaplains of much longer experience in the ministry. This type of situation was widely prevalent in World War II and will become so again. It could be avoided by recruiting chaplains on the same basis on which doctors are brought into the service. Their experience is denoted by a commensurate rank.

Another urgently needed reform affects not the chaplain, except indirectly, but his assistants. Here the navy is far ahead of the other services. Naval chaplain assistants are carefully chosen for training and assigned by the chaplain corps. Not so in the army and airforce. In those services it is assumed that each unit calling for a chaplain will have at least one suitable man to serve as his assistant. But since the assistant rates only the grade of corporal, most suitable men have already attained higher grades and are not available for the job. Too often the chaplain's assistant is the man the headquarters commandant decides he can best spare from other, "necessary" jobs.

Still another reform which World War II proved is much needed is a clarification of the relation of the chaplain to the Red Cross director and to the personal affairs officer (to use the army designation of this official). The General Commission, the American Red Cross and the military could work out these relationships. Because of the present confusion, it is the sorrowing or needy G.I. who suffers from the conflicts which arise and the no man's land that often develops between the three.

Whatever is done to improve the service and the status of the chaplain finally results in lifting the morale of the American armed forces and of our civilian population. The General Commission on Chaplains is a strategic agency in times like the present. It is imperative that it be fully representative of Protestantism and that it be vitally alert to the opportunities and responsibilities that confront it. It is the denominations' duty to see that it is.

Try Again in Korea!

AT THE MOMENT of writing another Communist drive is threatening United Nations positions in Korea. But the force of this blow seems already to be blunted, and by the time this paper reaches our readers the tide may again have turned and the U.N. troops may again be pushing northward. An American sergeant is credited with remarking, after being in and out of certain Korean towns three or four times, that he was beginning to feel like a yo-yo. That pretty well sizes up feeling in the army, and on the part of the general public, concerning the present state of the campaign. The fortunes of war go up and down and the currents of battle whirl round and round, but do not seem to be getting much of anywhere. Is this not, therefore, the time for the U.N. to make another all-out effort to stop the fighting and gain a settlement?

To be sure, under the terms of the resolution branding Communist China as an aggressor the U.N. has set up another good offices committee to explore the means by which a settlement may be reached. This committee is composed of Iran, whose delegate is president of the Assembly; Sweden, which is as nearly neutral as any European country; and Mexico. It is a good committee,

and presumably is working at its assignment behind the scenes. Its importance is enhanced by the fact that the aggressor resolution provides that, so long as this three-member committee stays on his assignment, nothing shall be done about trying to punish China for its aggression. It is important, therefore, that the committee should keep on its job. But is this not also a favorable time for the U.N., either through its executive or through the Assembly, to attempt another *public* effort, rallying world opinion, to effect peaceful settlement in Korea?

The U.N. made one all-out effort, when it proposed a cease-fire and peace negotiations in which Communist China as well as Russia would participate. The proposal was so favorable to the Communists that the United States delegation was excoriated in the Senate and in much of the press for voting for it. Nevertheless, Peiping turned it down, and thereby brought on the U.N. aggressor resolution. If Peiping would not consider an armistice on the basis of the favorable conditions previously proposed by the U.N., it may be asked, what chance is there that it will listen now? We believe that there is considerable chance, for the military situation has radically altered.

When the former U.N. attempt to start negotiations was made, U.N. forces in Korea were on the run. MacArthur's drive to the Manchurian frontier had ended in overwhelming defeat, and his troops were retreating down the peninsula so precipitately that they were frequently out of contact with their pursuers. Something very close to panic had swept through the U.N. ranks, and there is unanimous testimony that morale had sunk to the depths. When, at that juncture, the U.N. asked Peiping to order a cease-fire, and then to enter negotiations, Chou En-lai, the Communist foreign minister, replied that this was nothing but a trick to give the demoralized U.N. forces a chance to pull themselves together. Looked at from the viewpoint of the Chinese, who then seemed to have the U.N. armies at their mercy, Chou En-lai's interpretation sounded reasonable.

But the U.N. forces are not on the run as this is written. They are not having everything their own way, to be sure, but neither are they in imminent peril of a paralyzing disaster. The unanimous testimony of observers now is that changes in command and changes in the fortunes of battle have brought remarkable changes in the spirit of the U.N. troops. They no longer fear that they will be pushed into the sea. At the same time, reports that the Chinese have suffered terrific losses seem to be well founded. The U.N. armies are constantly learning how to make more effective use of their superior equipment in the conditions peculiar to the Korean fighting. And Peiping must know by now that it is not going to win the sensational military victory toward which, a few weeks ago, it appeared to be headed. What it now must look forward to is a continuation of immense losses, with consequent heavy drains on its finances and its trained manpower.

On the other hand, there seems now as little likelihood that the U.N. troops can drive the Communist armies out of Korea as that the Communists can sweep the U.N. armies off the peninsula. General MacArthur—who is still supreme commander in the Far East, although the actual command in Korea is now understood to be in General Matthew B. Ridgway's hands—said something the other day about the question of penetration above the 38th parallel having become academic. This is so partly because of military reasons, and even more because of the uncertainty that the other U.N. nations whose contingents are fighting will support such a drive. What appears to be developing, accordingly, is a virtual stalemate. Both sides can keep on pouring in replacements, pounding Korea to bits and mounting limited drives which will keep the lines of battle surging back and forth. But something in the nature of a military stand-off is in prospect.

A cease-fire now should therefore have attractions for everybody involved except possibly Russia and the Chinese Nationalists. Russia may want to see the United States kept as fully occupied as possible, and it may not be averse to seeing Mao Tze-tung's government involved in a struggle which will force it into ever greater reliance on Moscow backing. Chiang Kai-shek has nothing to look forward to unless the fighting can be kept going until his troops on Formosa are called into a general war against the Chinese Communist government. But the actual participants in the fighting all have reasons to be willing to negotiate.

The United States needs to get this flow of its military lifeblood stanched if it is in earnest about carrying through the policy of defending western Europe to which it has pledged itself. (The wisdom of that policy is not now under discussion, but its possibility remains suspect while our forces are so deeply involved in Korea.) The other U.N. nations are evidently not going to provide troops to do much more than hold the lines. The Korean people, half of whom are now homeless while they have already suffered a million civilian casualties, certainly must want to see the sort of "liberation" both sides are bringing them ended as quickly as possible. And the Chinese Communists by now must suspect that every month this savage but inconclusive fighting goes on they are being rendered increasingly dependent on Russia.

We believe, therefore, that the time is propitious for a new public attempt by the U.N. to get peace negotiations started. A proposal by the U.N. now for a cease-fire could not be interpreted as a plea from a beaten army to its victorious opponent to give up the fruits of victory. An armistice arranged now, perhaps with both armies holding their positions on either side of a neutral zone running roughly across the peninsula in the region of the 38th parallel, would be simply a recognition of the actual military situation. And such a conference as the U.N. previously proposed, with the United States concurring, in which all the elements in the struggle would be represented, would be simply a recognition of the actual political situation. Surely such an effort to gain a negotiated settlement is worth making. When is there more likely to be a better time?

Divine Distillation

FEW bought the rare Perfumery
However sweet the Vial spoke,
But over all eternity
It spilled when on the cross It broke.

MARGARET EVELYN SINGLETON.

Has India an Alternative?

By John C. Bennett

WHAT IS the alternative to communism? That is the question that has haunted me ever since I left India. Everywhere I went in India that was the question that the most thoughtful people asked. Many of them saw no alternative shaping up in their own country. Any alternative must deal radically with the three great problems of most Asian lands: desperate poverty, oppressive landlordism and political corruption. Nehru is generally admired but there is great disillusionment about the Congress party. I am sure that the Indian people want to have a constitutional democracy and that they abhor totalitarianism, but I found many who fear that because of failure to solve economic and social problems and because of the corruption that gnaws away at the foundations of government, communism will come whether they want it or not.

I went to India to discuss with Christians the Christian response to communism, but I had to admit that Christianity does not have a full economic program and that it is not a movement with political power which could put such a program into effect if it had one. It is the responsibility of the Christian to try to find the best program on which Christians and non-Christians can unite to solve the problems that drive people to communism as a desperate remedy. But a small Christian minority cannot, of itself, create such a program, even though it should do everything in its power to aid in its development.

Are We Deceiving Ourselves?

America may think that it has a program. But everything that we do presupposes such fabulous prosperity that our institutions and our advice seem irrelevant to the needs of a very poor country. Also, Americans speak so often as though they care only about freedom, but freedom *alone* will solve no problem. I often wonder why it is that America cannot make clear to the world that we really do care about justice and security as well as about freedom. I had to explain to Indian audiences that our actual institutions are better than our ideology and that we have had something like a social revolution in the past generation ourselves. If we were to emphasize all that we have accomplished in the interests of justice and security in recent years we would seem less irrelevant than we do when we stress only freedom; but, even so, in this country we were able to begin at such a different point from India with its vast population. We should give all the assistance possible to India—technical assistance and immediate economic help—but the task of creating an effective political alternative to communism is a task for India, and one of the greatest difficulty. I have organized my conclusions about the situation in India under the following generalizations:

First, the communist movement at present is not very strong. In fact, I was surprised to discover much less sympathy for communism than I had expected. The Communist party had shocked India by its use of violence during the years immediately after the war. It had to change its policy and it has been badly split. There are many ex-Communists who know what communism is and they can provide insight about communism that is very much needed in Asia. There are pockets of communist strength—in Travancore, Hyderabad and Bengal. Fortunately the state that seems to have the most active communism, Hyderabad, is far away from the Chinese border.

We must remember that in India communism never did gain the leadership of the movement for independence. In fact, during the final years of the struggle when the Congress was opposed to the war the communists were on the side of Britain as an ally of Russia. So the communist use of the drive for national independence—so important today in Indo-China—is not an important factor in India. This first generalization may seem to be a very hopeful one, but I warn the reader that it is the only one that can give him much comfort.

Communism's Open Door

Second, the external conditions that invite communism are present in India. I have already mentioned them: poverty, landlordism and political corruption. They are not equally bad everywhere. I found that conditions are much more serious, for example, in Hyderabad than in Travancore. In the southeast, famine conditions are widespread. I spent some days in Madras and Tambaram, which are protected urban centers surrounded by a famine area where people are slowly starving. I shall tell about one experience that helped me understand the way in which poverty, landlordism and political corruption constitute a single problem.

On a visit to the state of Hyderabad I found that in the villages there is a civil war between the police and the communists. The communists do not control any villages fully but they come out at night and make trouble. The villagers are often more afraid of the police than they are of the communists. The police tend to be more indiscriminate in their violence than the communists. I found that there are laws on the books which would rid the state of the worst features of its old feudal system (thus removing the chief condition which invites communism) but that these laws cannot be applied because the agents of government are bribed by the landlords.

Never before had I seen the full meaning of corruption. It is not merely a morally offensive accompaniment of governmental activity. It paralyzes governmental activity if the vested interests succeed in bribing the agents on which government must depend. It prevents the necessary social changes. Corruption is probably the major source of frustration because it prevents the overcoming of other sources of frustration. In every country I visited (Lebanon, Pakistan, India, Thailand, the Philippines) I heard the same story of corruption. This may be the factor which more than any other will drive people against their will to communism. Whatever may be said about

communism, it does seem to be able to cut through this appalling corruption, at least for a time. So, while communism is not popular in India, the external factors that make for communism are there.

Third, I found a very general tendency to take an optimistic view of Chinese communism and of any likely development of communism in Asia. Asia has for so long been able to blame the West for its own ills that there is a natural habit of thinking that if only Asia is left to itself it will do better than the West. In discussions I always emphasized the fact that wherever communism has had power for long it has become an intolerably oppressive tyranny. I explained the steps by which this tyranny developed in eastern Europe. But usually there was a response to this effect: That was Europe; it will not be so in Asia. Even though I stressed the danger of losing national independence because of the way power is centralized in Russia, there was not a very vivid awareness of such a threat. Let me repeat that there was not much pro-communist or pro-Russian sentiment. Also, there was a definite rejection of the Indian Communist party. But there was this vaguely favorable attitude toward communism in China.

Fatalism Widespread

Fourth, what distressed me most was a very widespread fatalism about communism among people who were opposed to it. This fatalism may be related in part to a fatalistic tendency in the religions of India, but it has its chief source in the fact that the problems of the country are so desperate. If there were any alternative to communism on the horizon this fatalism would probably disappear, but I found no one who has great confidence in any such alternative. Communism may not solve any problem in the long run but it does appear to have a solution. It is a movement that has a definite program related to the special grievances of people and a definite political strategy for putting the program into effect. It has the momentum that comes from successes in other lands, especially in China. It is now almost impossible for Americans to understand how people anywhere can think of communism as a solution. For us it constitutes the greatest problem.

I always emphasized, while in India, the illusions in communism and especially the sad way in which what appears to be good turns out in practice to be the entering wedge for overwhelming evil. But this kind of argument is much more convincing to people in the West who have much to lose in terms of economic opportunity and cultural and spiritual freedom. How much do the 90 per cent who are illiterate and who eke out a bare existence have to lose? Talk of loss of freedom means very little to people who cannot read and who never travel far from their village or who, as refugees, have no permanent home. I can foresee a situation in which communism will make a whole nation literate in order to indoctrinate it with its closed system of thought, with its atheism, with its false slogans of hatred. But it is hard to make any such spiritual danger vivid in advance.

This was the most difficult question that I had to face: Is it not possible that the oppressive aspects of communism may be only a phase that will pass and that in a generation or so the great majority of people in a country that has a feudal background may be better off as a result of a communist revolution?

Will Communist Tyranny Pass?

It is easy to answer that question in New York but I wish that more Americans had to answer it in Calcutta. I could point out both the uncertainty that any such permanent good might come and its cost even if it should come. The uncertainty would be admitted but about the cost I would be pressed with the question: Cost to whom? To the 90 per cent or to the 10 per cent? When driven back to this point I would often say that, granted the possibility assumed in the question, it is still premature to decide that India cannot find its own way to a constructive social revolution without having to rely upon the leadership of Moscow—an independent Indian social revolution that would prepare the people for opportunities that communism itself would deny them. But that leads us back to the original question of this article: What is the alternative to communism?

The difference between the West and the East is that we in the West have so much to lose that communism itself is our great problem. In the east the strength of communism is the symptom of more urgent problems. It is this different way of feeling about the issue that causes the people of India to be so indifferent to America's effort to save Asia from communism in Korea. I personally believe that that effort, supported as it is by the United Nations, is right. Also I believe that we must make military preparations on an adequate scale to ward off a possible Russian attack upon some other part of the noncommunist world.

Cause and Effect

But all this military activity is a way of gaining time to do more constructive things to counteract communism in the world. We are becoming so obsessed by this military approach that we may forget these other tasks. As we think of Asia cannot we give less attention to deliverance from communism and more attention to deliverance from the poverty, landlordism and corruption which are the causes of Asian communism? This is far removed from the present American mood. It is harder and more baffling than to make ourselves militarily strong. But if we do not place our emphasis here, communism will advance in Asia no matter how great our military strength.

At this moment when feeling runs high in America against all in other countries who do not see the communist issue exactly as it is seen here, I plead for better understanding of the Indian position. I have tried to explain some of its backgrounds in this article. I agree with the criticism that Indian statesmen have some illusions about Chinese communism but I doubt if these illusions are worse than the prevalent American illusion that the communist problem is primarily a military problem. To return to America today is to discover here a strange intransigence, a great narrowing of spirit, a growing inability to understand points of view other than our own. There could be no better corrective than for American Christians to go out of their way to see this greatest struggle of our time as it is seen in India.

Preview of a United Church

By Don Yoder

AT THE CLOSE of the 19th century, William Reed Huntington, dean of the proponents of Christian unity in the Protestant Episcopal Church, wrote that here in America the sectarian principle had reached the *reductio ad absurdum*. "Almost all are ready to admit," he said, "that we have had disintegration enough, and that what we want now is construction. The thing that takes the heart out of us is the immensity of the undertaking. We feel as a tribe of savages might feel if shown the Teutonic or the Campania and told to substitute that type of boat for their dugouts and canoes. And yet the ocean liner is but the final term in a long process of evolution from the dugout. With God all things are possible; and with man, God helping him, more things are possible than we dare dream."

Although the man who wrote these words probably did more in his time than any other individual to plan the construction of an ecumenical liner to replace the denominational dugout, he alone of the great 19th century prophets of Christian unity has been forgotten by history. Campbell and Schmucker and Schaff seem to have been accorded their rightful niches in the ecumenical hall of fame. Huntington alone is awaiting vindication. And behold, "the hour cometh and now is" when historians, digging away with their academic picks and shovels to discover 19th century backgrounds and precedents for the Greenwich plan for the comprehensive union of American Christendom, will find that an amazingly similar proposal for territorial and organic rather than federal union was worked out by Willian Reed Huntington a little over fifty years ago.

Now Huntington's contribution to the ecumenical movement is twofold. The first stream of influence that comes from his writings has led to the increasing interest of his own Protestant Episcopal Church in ecumenical affairs, while the second current set in motion by his pen seems to have reached a congenial channel at "Greenwich 1949."

'The Church Idea'—1870

It was in 1870 that William Reed Huntington (1838-1918), one of New England's many contributions to the Protestant Episcopal Church, leveled his first volley at the "red flag of sectarianism"—a slender volume entitled *The Church Idea—An Essay toward Unity*. In it he simply proclaimed the existence of a "Church of the Reconciliation"—his own Protestant Episcopal Church—which should invite all Christian groups to join it to form the "Catholic Church of America." This in itself was nothing new. Bishop Vail had similarly conceived the unitive mission of his church as early as 1841, in his volume *The Comprehensive Church* (Hartford, 1841). And following Vail, William H. Lewis, in his *Christian Union, and the Protestant Episcopal Church in its Relations to Church Unity* (New York, 1858), sang the same theme with some interesting anti-Roman variations.

But what Huntington's little volume did that was new was to set forth a minimal list of "essentials" of Anglicanism upon which other groups could unite. When Huntington had boiled Anglicanism down to its irreducible minimum, he had left his basis for a united church—a four-point platform now known as the "Chicago-Lambeth Quadrilateral." As first formulated in 1870, this pioneer union proposal included: (1) the Holy Scriptures as the Word of God; (2) the primitive creeds as the rule of faith; (3) the two sacraments ordained by Christ himself; and (4) the episcopate as the keystone of governmental unity.

'Heavy Guns and Few'

Like many other 19th century church unionists, including Campbell and Schmucker, Huntington wanted to simplify the faith. To him as to them, the Reformation creeds—the basis of so many of our divisions—were too long and involved. Using familiar Civil War terms, he likens them to an "old battleship." We need instead, he said rather amusingly, a "modern ironclad," with "heavy guns and few," and these "heavy guns and few" the Apostles' and Nicene creeds supply. The advantage of his plan was, he thought, that it admitted of including the Catholic groups as well as the Protestants in a general invitation to Christian reunion. For these were the hopeful days before Leo XIII, in his bull *Apostolicae Curae* (1896), finally condemned Anglican orders.

We all know the wide response Huntington's challenge stirred up in his own church. The House of Bishops at the General Convention of 1886 adopted his "quadrilateral" as the four-point basis to be used in future Episcopalian proposals of unity and it was reaffirmed in slightly modified form by the next Lambeth conference, which circumstances gave it its now familiar name. And in the wake of Huntington's book there sprang up church unity societies in various Episcopal dioceses, and in their discussions and reports the historian will find the first glimmerings of interest in Presbyterian-Episcopal reunion. By the last decade of the century it looked indeed as if the days of the denominational dugout were numbered.

But Huntington had not yet spoken his last word. That came in 1898, when he published his last plea for Christian unity in America, his Bedell lectures for 1897, which he entitled *A National Church*.

English Ivy or American Woodbine?

With a last longing glance backward, he here gives up his earlier insistence on making Anglicanism the basis of a united American church. The "American Catholic Church" should be thoroughly American, he writes. It should express the heart and soul of this people, just as the historic Church of England expressed its nation's character. "The English ivy is a beautiful plant," he admits, "and nothing is one-half so becoming to church walls; but unfortunately the English ivy does not flourish

in all climates, and to insist that it shall be 'ivy or nothing' in a land where the woodbine and other fairly presentable vines are indigenous is a mistake."

In *A National Church* he further enlightens us on how a united church could come about, presenting what I would call the "geographical" or "territorial" approach to Christian unity. Since obviously the three territorial units of most importance in America are the nation, the state and the county, in a national "united church" the unit would be the nation, with states and counties as its smaller component units.

How would this national church work? Beginning on the county level, there would be individual, local churches. These would be independent, except that they looked for advice and aid to their "chief pastor," whose residence and center of administration is the county-town. This chief pastor or "overseer" (how studiously Huntington avoids the word "bishop"!) "oversees" the missionary work of the area. From time to time, clerical and lay counselors gather around this leader, consulting together for the good of religion in the county, talking over the religious needs of the towns and villages, and planning their united campaigns.

Three Polities Satisfied

Here we have, then, a microcosm of the united church. In it justice is done to the "home-rule" or congregational principle, for the local churches manage their own affairs and finances and choose their own pastors. The presbyterial principle is present also, in the yearly (or more frequent) meetings of representatives, lay and clerical, from the local churches. The principle of "leadership," the modified episcopal principle, is likewise in evidence, for each county group of churches has its head.

On the state level, the "overseers" of the various counties, with representative pastors and laymen from each county, meet together once every three years or oftener. The larger questions with which the state council would deal were church-state relations, religious education, marriage and divorce, church property, and so on. The presidency of the state council would naturally fall to one of the county "overseers."

On the national level, Huntington pictures for us a bicameral assembly convened once a decade or oftener, representing all the states of the union. The smaller of the two houses is made up of representative "chief pastors," one or two from each state; the larger, of pastors and laymen in numbers based on the proportionate population of the states they represent. All of which has a realistic and American ring and is certainly a most original approach.

But even if the thorny question of polity could be compromised in this way, there would still be a few loose ends. On the question of worship, Huntington again admits the need of compromise. Obviously the several types of Protestant worship cannot be merged into one. "But what is there foolish in the suggestion that a single building," he writes, "by the simple device of a greater frequency in the hours of service than is common among Protestants, might be made to meet the devotional needs alike of those who love a formal and those who prefer, I will not say an informal, but a less formal method of publicly worshiping Almighty God?" And again, "Why should it be for me any greater hardship to dwell in the same church with a man who dotes upon candles and incense, than to dwell in the same town with him? It is I who have to be 'tolerated' as well as he."

Organic Versus Federal Union

Thus Huntington's second plan involved a "national church" made up of local "union churches," where all varieties of Christians could worship at different times in the same building—a suggestion which reminds us of the many Lutheran and Reformed "union churches" in eastern Pennsylvania. And there is much in Huntington's plan that bears a close resemblance to Charles Clayton Morrison's plan of organic union outlined at the Greenwich Conference in 1949. Huntington, like Morrison, would dissolve the denominational superstructures, allowing each individual church to retain its own system of worship, but merging presbyteries, synods and conferences horizontally, on three different geographical or territorial levels. Thus, despite its imperfections, Huntington's plan is nearer to our present goal of organic union than was Schmucker's plan of "confederation" (1838), which is the 19th century counterpart of E. Stanley Jones' plan of "federal union"—a plan that would retain the denominational machines and bind them together vertically like sticks in a fagot.

So despite the unfair deal history has given him, William Reed Huntington was one of the brightest stars lighting the black night of 19th century denominationalism—the John the Baptist of the 20th century movement toward organic rather than federal union of the American churches. And although the progress we are making seems slow and the several midcentury setbacks disheartening, Huntington has yet another word of wisdom for us: "We are tempted to grow hard, we are tempted to grow bitter, we are tempted to grow cynical; for human life, as we see it, has much that is repellent to show, much that is despicable, much that is sordid. Is there, we ask, can there be any hope for such a world as this? The vision of the city that is at unity with itself is God's reply. For that it is worth one's while to live. For that some, peradventure, might even dare to die."

Winter Wheat

BLOCKED in by gray and brown,
by trees, sharp lines of fence,
this field of wheat breaks bond
of ice; its insolence
splinters the frost and dares
the blast of storm and snow.
Here, ensign bright it flares,
this brilliant new-wheat green,
until this frozen land,
the sky, and all between
blind faithless eyes;
shatter winter's bond apart
in coldest dullest mind
and darkest heart.

MARY ASTIER.

Needed: An Ethical Code for Teachers

By Robert E. Fitch

DOCTORS, lawyers and clergymen have a code of professional ethics. But just what is the code of ethics of the American Association of University Professors? Or is there none? If there is one, then this writer has managed to be a university professor for twenty years at various institutions—state-owned, private, denominational and secular; large and small; liberal and technical; in the east, the south and the west of the United States—without ever hearing of such a code or seeing any signs of it.

Why Teachesr Are Insecure

When this question of an ethical code is raised and answered, perhaps we have one clue to the insecure position of academic persons in our society. Doctors, lawyers and clergymen do two important things about themselves. First, they distinguish between character and craftsmanship. No one thinks that a man is fit to be a lawyer just because he can pass the bar examination, or fit to be a doctor just because he is qualified in medicine and surgery, or fit to be a minister of the gospel just because he has received his B.D. degree with honors. We also inquire into the man's character, into his ethics. Second, all three of these professions discipline their members who fail to measure up to the code of ethics. Such persons may be fined or suspended or even permanently expelled from the profession.

But the teaching profession does neither of these things. In fact, it is quite clear that the A.A.U.P. still considers intellectual competence the only important criterion for admission to the craft. Except for flagrant violations of the moral law, it views any inquisition into the ethics or politics or social ideals of the teacher as an interference with his academic liberties. Apparently American teachers forget that Adolf Hitler never lacked for academically qualified men to labor in his universities, and that Josef Stalin has experienced no shortage of Ph.D.'s to serve his purposes. Are we to believe then that scholarship is such a pure and disinterested discipline that it has no regard for vulgar distinctions between democracy and tyranny?

Neither does the teaching profession, as a profession, discipline its membership. The A.A.U.P. may issue punitive edicts against institutions and against administrations, but it will not punish the professors themselves. Naturally there may be local discrimination against one fellow or another; but when the profession has no explicit code of ethics it has no basis for proceeding against individual violators.

More than that, it will not even exercise discipline against teachers who violate its own injunctions against teaching in a proscribed institution. To be specific: Several learned societies recently passed resolutions calling upon their members not to take teaching positions at the University of California until the regents have recalled those faculty members who were expelled in the dispute about the loyalty oath. But if the record proves anything, it may be declared for a certainty that qualified persons of good academic reputation will take such positions when they are offered, and that these persons will suffer neither discipline nor disapproval at the hands of their professional colleagues. In fact, in view of the salary scale at the University of California, most of them will simply be regarded with envy.

Devotion to Truth First

If there were such a code of ethics for university teachers, one factor in it would be devotion to the pursuit of truth. This is a minimal ideal for the scholar and for the research man. No doubt the techniques for the pursuit of truth must vary from one discipline to another, and the standards by which it is measured must also vary. But unless there is some sort of ideal of an objective truth and some sort of devotion to that ideal, all scholarship is a stupid and futile exercise and the scholar is no more deserving of respect than any other parasite or sycophant.

A second factor in such a code would be a belief in academic liberty. This is the freedom of conscience of the scholar. It is not a freedom for caprice. It is a freedom that is subject to the discipline of the spirit and of the techniques of his own particular craft, and subject also to the democratic judgment of his fellow craftsmen. But it does mean freedom from any external coercion by church or state or vested interest of capital or of labor or of any other creature. In brief, it is freedom for the truth.

A third factor in the code would be a regard for the welfare of the student. This would mean a concern for the ancient and glorious craft of teaching. And by teaching I mean all the vital arts of communication, evocation and representation which are a part of the significant spiritual exchange that takes place between the master and his pupil. These are arts which are scandalously held in contempt by many who feel that they belong to the higher categories of scholar and researcher. But any university worthy of the name should know that, for every Plato who writes with eloquence and for every Aristotle who investigates with diligence, it needs a whole corps of Socrateses. For great teaching is the creation and mediation of ideas between persons. Its goal is the human being.

Why Communists Could Not Qualify

Even such a minimal code as this would make it quite clear that Communist party members are unfit to teach in the institutions of a democracy. For the party member —more than the merely theoretical Marxian—has voluntarily placed himself under the discipline of a group whose avowed aim in this country, and whose actual accomplishment elsewhere, is the destruction of academic liberty and the degradation of the whole ideal of objective truth.

Would the medical profession license a man whose deliberate purpose it was to destroy life rather than to

preserve it? Would the legal profession admit a man whose conscious aim it was to pervert the courts and to make a mockery of all due process of law? Would the clergy ordain a man whose explicit intent was to bring the gospel of Jesus Christ into contempt? No more can the teaching profession in a democracy admit a Communist party member to its ranks. It would be just as contradictory to do so in biology, philology or aesthetics as in any of the social sciences; just as perverse as to employ a member of the Ku Klux Klan to teach a course in American history, or hire a devotee of Gerald L. K. Smith to take a chair in sociology.

If the teaching profession had such a minimal code and the courage to enforce that code upon its own membership, much of the current unhappiness at the University of California might have been prevented and many academic tribulations yet to come might be averted. If men will discipline themselves in ethics, others have less reason to do so. But if men will not so discipline themselves—if, more than that, they deny that any ethical requirement has relevance to their profession—they need not be surprised if suspicious and jealous and predatory interests find an occasion to move powerfully against them.

Those of us who have done our small bit to fight for the teachers and against the regents in the University of California case know how critical a weakness this was in our armor. As Matthew Arnold might phrase it, any profession needs to combine the Greek and the Hebrew. "Spontaneity of consciousness" is essential for the scholar; but so is "strictness of conscience"—the devotion to moral ideals of liberty, truth and human welfare. In other words, craftsmanship is not enough; the other thing that matters is character.

BOOKS

American Christianity

AMERICAN CULTURE AND RELIGION, SIX ESSAYS. *By William Warren Sweet. Southern Methodist University Press, Dallas, Tex., $2.50.*

PROFESSOR Sweet is, as everyone knows, the top authority on the history of American Christianity. After 20 years at the University of Chicago, he is now chairman of the faculty of Perkins School of Theology at S.M.U. The publication of the present volume is timed with the dedication of the new $3,500,000 Perkins quadrangle, and is part of the celebration of that event. The book itself is a collection of historical papers prepared for various occasions during the past five or six years. Some of them have been previously published in periodicals.

Such a collection of occasional pieces does not usually receive serious consideration as a book. This one deserves it because it has an underlying unity of theme, because it contains facts and interpretations of the utmost importance for the understanding of American Christianity, and because the author's competence and industry as a research scholar in this field are supplemented by a capacity for clear and simple statement of the results.

Point number one, basic to all the rest, is the relation of Protestantism to democracy. It has become the fashion, especially in Europe but also in certain circles in America, to lay emphasis upon the fact that Christianity does not necessarily demand any one form of government, and that even Protestantism must play no favorites as between the rival types. There is a measure of truth in this, if one is speaking only of systems of political organization. Certainly no British Christian is under any religious obligation to try to overthrow the monarchy! But democracy is more than a pattern of political structure. It is that state of society in which the people's welfare is the objective, the people's collective opinions as to what constitutes their welfare and how it is to be attained are determinative, and individuals have the right to make their contributions freely to the collective opinion and to be free from compulsions and controls in all matters that do not affect the general welfare. That type of Christianity which preserves the fundamentally Christian attitude toward the individual—i.e., Protestantism—favors this kind of democracy.

This does not mean that the great Reformers of the 16th century favored it. They didn't. They carried over too much of the system of the medieval church, in order that the new churches might have standing ground in a world dominated by that system. But they builded better than they knew. "Modern democracy is the child of the Reformation, not of the Reformers," says C. P. Gooch. Protestantism, together with the Renaissance, discovered the individual. Left-wing Protestantism—the Anabaptists and other radicals who rejected the state-church idea—gave the individual his liberty, as the great respectable communions, Lutheran, Calvinist and Anglican, did not until much later. The Roman Catholic historian, Carlton J. H. Hayes, is right in saying that those despised and persecuted groups proved to be more characteristically Protestant than Luther and Calvin, because they substituted "individualistic for collective Christianity." It would be more accurate to say that they substituted voluntary for compulsory Christianity.

Point two is that this concord of Christianity with liberty got its full development in the United States. Prof. Sweet's analysis of this process and the influences which produced it is sound and enlightening. He finds four influences which tended in this direction: (1) the immigration of large numbers of these left-wing Protestant groups, which came to constitute a much larger proportion of the population in colonial America than in any European country; (2) the 18th century revivals, which, by calling for personal decision on the part of penitents, emphasized the responsibility of the individual in religion, and which also tended to override the theological and ecclesiastical barriers between the churches; (3) the effect of the frontier in the dispersal of population into new regions having no established institutions and in the encouragement of self-reliance and independent action; and (4) the spirit of tolerance that came with the "natural religion" and the plea for a simple and nondogmatic form of Christianity, both promoted primarily by the writings of John Locke and secondarily by those of Joseph Priestley. Locke, says Sweet, "was undoubtedly the father of liberal opinion in 18th century America." It was in defense of England's revolution of 1688 that Locke expounded his theory of "natural rights" as derived from a natural law which is God's law, but it found a more general application to both church and state in America. Natural religion followed two lines of development in America: one that turned toward deism and secularism; one that inspired in Jefferson and Madison, and then in Americans generally, the ideas which found embodiment in the Virginia Statute of Religious Liberty and in the First Amendment to the federal Constitution.

Here is enough material to furnish starting points for several courses of study in the history of American ideas and American Christianity. I wish the European leaders of the ecumenical movement would read this book, especially the first three essays, even if they cannot go farther with the lines of study which it suggests. It might give them some inkling of the truth that the free and voluntary system of religion, with perfect freedom and legal equality for all

communions and government sponsorship for none, is not merely an American idiosyncrasy but rests upon a deep and essential principle.

The essay entitled "The Church, the Sect and the Cult in America" gives a helpful and enlightening account of the varieties of communions which coexist here. The classification of them into these three categories has some merit, but I hereby file a violent protest against the terminology. After the system of state sponsorship and compulsory conformity has been shown to be an inheritance from a medieval perversion of Christianity, why, I ask you, should the term "church" be limited to bodies that have state-connection, inclusive membership, rigid creeds, infant baptism and an elaborate polity (pp. 80-82), while those that reject compulsion in religion, oppose the use of creeds as tests of fellowship, require personal commitment, practice believer's baptism and have a congregational polity (pp. 82-85) are "sects"? That, of course, is Troeltsch's nomenclature, but he wrote from a European state-church point of view. Free churchmen everywhere, but especially in America, ought to give no countenance to his presumptuous assumption that only his kind of church—the wrong kind—has a right to be called church. The question as to what kind of baptism is rather marginal and incidental in this connection. I included it in the above list of characteristics only because Sweet includes it. The real question is, What kind of church?

W. E. GARRISON.

Books in Brief

ON THIS ROCK, AN APPEAL FOR CHRISTIAN UNITY. *By G. Bromley Oxnam. Harper, $1.50.* Bishop Oxnam occupied the William Henry Hoover lectureship on Christian unity, at the Disciples Divinity House of the University of Chicago, about a year ago. His four lectures are here published. The lecturer's commitment to the ecumenical cause is well known. He was prominent in the organization of the World Council of Churches and is one of its co-presidents. The first lecture speaks of the diversities which must be preserved and utilized in a united church for the enrichment of its life, as both the necessary and the desirable alternative to any system of uniformity in creed and cultus. It is, of course, obvious that union would be a fatuous dream if it were understood to imply that each of the uniting communions should "give up" its cherished beliefs and ways, rather than "bring in" its peculiar possessions and contribute them to the common store. No communion is going to give up what is essential to its tradition. Further, to "contribute" something cannot mean to impose it upon those who do not want it. But here's the rub. There are things which denominations consider essential not only to their traditions but to any conceivable united church, and they will not be satisfied with merely "contributing" these, to be adopted optionally by those who want them. Consider episcopacy, for example; or believer's baptism; or some of the historic creedal formulations. Bishop Oxnam himself sent a rather vehement letter to the Cincinnati Conference on Church Union (Jan. 23) protesting that the draft plan of union did not include anything like the Methodist system for the placement of ministers. The main thesis of this lecture is precisely right, but its specific application is fraught with great difficultes. The second lecture, on "differences in economic thought and practice," deals largely with the claims of capitalism and communism and the responsibilities of the church in this area. It explains and defends the much criticized report of Section II at Amsterdam. The third lecture discusses possible rapprochement with Rome, with negative conclusions. The fourth describes eloquently the blessings that would flow from union if we could get it—or, let us say more hopefully, the blessings that *will* flow from it when we *do* get it.

SEEDS OF TIME. *By E. Merrill Root. Falmouth Publishing House, Portland, Me., $2.50.* Mr. Root is one of the contemporary *real* poets. There are not too many. His positive qualities are the things that count—a virile and rugged faith in God and man that refuses to be intimidated by the incidental, a vigorous intellectual grasp of the abiding realities, a subtle mastery of words and imagery. His readers can also appreciate the absence of cynicism, smartness and all the cheap tricks of the trade by which bright young poets try to call attention to themselves and demonstrate an originality that they don't have. Here the originality is that which follows from a disciplined intelligence dealing seriously with things that matter and employing the technical resources of a mature craftsman in poetry.

THE MALAYS, A CULTURAL HISTORY. *By Sir Richard Winstedt. Philosophical Library, $3.75.* Probably few readers of this page have ever seen the earlier edition, published in Singapore, of which this is a revision and enlargement. The work is a very thorough study based both on researches in the field and on the native and other literature. The author makes no concessions to the reader's probable ignorance of local geographical and tribal names or to the possible limitations of his acquaintance with the technical vocabulary of archaeology. (If you don't know what are a "celt," a stone "cist," a "tanged" adze, or a "caltrop," you can look them up in the dictionary, as I did.) Malay ethnic origins and migrations are complex. The culture is the resultant of a thousand years of Hindu influence and another thousand of Mohammedan dominance superimposed upon primitive ideas and mores which seem to have survived with remarkable tenacity. A basic religious or metaphysical concept is that of a vital force or "soul" in every natural object or artifact as well as in every person. Separate chapters are devoted to the religious, social, political, legal and economic systems. Malay literature seems to have been largely imitative of the Arabic. The finest literary work in the language is said to be the *Sejarah Melayu,* or "Malay Annals," written shortly after the capture of Malacca by the Portuguese in 1511. If literature and art ever again flourish among the Malays, the author thinks, the impulse of revival will come from Java rather than from the peninsula.

THE DAILY ALTAR. *Compiled by H. L. Willett and C. C. Morrison. Harper. $1.50.* In a recent reference on this page to this 30-year-old devotional classic, the statement was made that it was out of print. This was an error. It is still in print. Originally published by Willett, Clark & Co., it is now on Harper's list.

STRENGTH FOR SERVICE TO GOD AND COUNTRY. *Revised edition. Edited by Arthur Sterling Ward. Abingdon-Cokesbury, 90 cents.* The original edition of this pocket-sized devotional manual, edited by Norman E. Nygaard, was prepared for use by men and women in the armed forces in World War II. It had a wide circulation among them and the reports from chaplains and others indicated that it served well the purpose for which it was intended. Come war or peace in the near future, there is again need for such a book. This one follows the standard page-a-day plan. Each page was prepared by a different minister. The contributors come from all communions, but none represents his denomination. The little book fits easily into a pocket and is sturdy enough to stand the amount of use that such a book ought to have.

THE EPIC OF KOREA. *By A. Wigfall Green. Public Affairs Press, $2.50.* Not many Americans know Korea better than Mr. Green. He was stationed there as judge advocate during the American occupation, was legal adviser for the Korean forces, and has had other official responsibilities in that area. He came to these tasks with rather a wide range of preparation—a Ph. D., several years in the practice of law, and then other years as a professor and dean of the graduate school in the University of Mississippi. The book gives a succinct account of the land and people of Korea, a sketch of their history down to the present century, a fuller narrative of the period of Japanese occupation which began in 1905, and a much more detailed record and interpretation of the events from the entry of the Americans in 1945 until the invasion of South Korea from (i.e., through) North Korea on June 25, 1950. Washington isn't going to like this last and most important section. If half that Col. Green says is true, the American administration in Korea was a mess, and such a mess as could almost be guaranteed to lead to a still worse one. Anyway, it did. This is not really the epic, it is the tragedy of Korea.

W. E. G.

CORRESPONDENCE

Re Tanimoto

SIR: If I correctly read the two columns from the Methodist missions secretary in your Feb. 7 issue, what he is saying is (1) that everything your editorial had said about the treatment given Mr. Tanimoto is true, and (2) that if Mr. Tanimoto had come over to raise money to build a Methodist-related church instead of a nondenominational peace center, the Methodists would have been glad to boost him along.

Is the "Methodist mission" so narrowly conceived that strategic agencies endeavoring to carry out the requirements for the salvation of humanity as set forth by Christ deserve only a "minimum obligation"? More and more since the sectarian rampage of the last century the questions confronting every denomination are: What is the nature of our highest commitment? To what extent is the church justified in giving priority to programs aimed at saving its own life, leaving to growing numbers of agencies outside of the church the real work of the church?

VIRGIL A. KRAFT,
Methodist Chaplain.
University of Chicago,
Chicago.

What Is Our Faith?

SIR: To your editorial "General Board Meets" in the Jan. 31 issue I must say a loud, long Amen! Your appraisal of the board action on world peace as "official piety" is a perfect characterization of that sort of religious gesturing. What kind of study could be needed before a Christian group could utter itself on the current world crisis? Do Christians always speak in terms of Christian love, or do they only speak so when it does not conflict with the popular clamor? Is there any ground for expecting God to answer our prayers for peace when we, in practice, repudiate his methods and put our trust in military pacts and atomic weapons?

J. W. HAYWOOD,
Field Secretary.
Commission on World Peace of the
Methodist Church,
Chicago.

Author's Afterthought

SIR: As a footnote to my article, "Repeal After Twenty Years," in your Feb. 14 issue, the following recent information should be of interest. The Kefauver committee investigations to date show that many liquor retailers are in close alliance with organized gambling, prostitution and extortion and are corrupters of government.

The investigation shows that the distributors are represented by such unsavory characters as the illiterate Sicilian Joe Di Giovanni, reputed head of the dread crime syndicate, the Maffia, in the midwest. He earned $80,000 a year as exclusive distributor for Seagram's products in Kansas City. Another member of the Di Giovanni clan has the Schenley products franchise in Kansas City. The investigation shows that Tony Gizzo, the alleged contact man in Kansas City for the Capone mob, represented Louie Greenberg's Chicago brewery which makes Canadian Ace beer. It shows that, in Chicago, Joe Fusco, an alleged leader of the Capone mob, has an income of $120,000 a year as an officer of the Gold Seal Liquor agency. It shows that Fusco finances other gangsters in retail liquor stores.

In other words, legalized liquor is financing big-scale crime—crime which grows rich on intimidation, rackets, blackmail and gambling, while hiding behind the liquor front. It is protected by police and political corruption on a scale never known before. It is an ugly picture, sinister in its implications.

The following words of Sentaor Kefauver are revealing. They are from his address before the criminal law section of the American Bar Association. "Without fear of contradiction, I say that corruption of law-enforcement officers is rampant in many American communities today on a scale that makes the corruption of prohibition days look like a kindergarten play." CHARLES M. CROWE,
Board of Temperance, Chairman.
Rock River Conference of the
Methodist Church,
Chicago.

Football a Liability

SIR: I cannot refrain from adding my testimony in support of your editorial "Touchdowns at Any Price!" (Jan. 31) and of an earlier article, "While Thousands Cheer." Many years of observation and experience as a college executive have led me to the strong conviction that the ultimate solution of the football problem for the small church college lies in its complete elimination as an intercollegiate sport. The game as administered in most colleges is, in my opinion, a financial, physical, moral and academic liability. I cannot see how college officials can consistently appeal to our churches for funds to meet current expenses so long as they squander their funds on a sport so expensive and of such doubtful value as current intercollegiate football.

PAUL H. BOWMAN.
Timberville, Va.

Nehru Will Learn

SIR: I always await with interest the arrival of The Christian Century on Monday mornings. It has a broad approach to the many problems that face our world which for the most part is refreshing. Sometimes, however, I do not agree with the sentiments expressed in the editorial column. In the issue for Feb. 7, for instance, there is an editorial, "Stop Haggling over Food for India," with which I violently disagree. It is not in keeping with Century standards. It is a diatribe and not an honest-to-goodness editorial.

Certainly there are two sides to every question and especially are there two sides to this one. Nehru will learn, sooner or later, that domestic and foreign policies are closely interwoven. Nations, any more than individuals, do not hand out favors to those who abuse them. Should we in our magnanimity continue to go along as though nothing has happened, the Hindus would soon come to regard us as some Europeans do—easy marks. One turns the other cheek, not to dare the opponent but at the time and in the way that will convince him that we are magnanimous. The editorial is good propaganda, but certainly not a fitting piece for the pages of the Century. SAMUEL M. LEPAGE.
First Congregational Church,
Stockton, Kan.

Food and Protocol

SIR: Just so long as there remains a United Nations organization, that organization should and must be the organization to receive requests from member nations whose population may be in need of additional food. India, by appealing directly to the United States of America, is circumventing the United Nations mechanism. This procedure is contrary to the principles of the U.N., and should be ridiculed by every editorial writer, I believe, for it is basically wrong to set up an organization and then not abide by its procedural methods.

I hold to the theory that just so long as the United Nations remains in existence, that organization should receive requests for relief and that any nation circumventing that procedure should politely be told to abide by the rules. Otherwise, I shudder to speculate an opinion on what the next request will be and from whom.

Perhaps it might not be a bad idea to publish an editorial which would acquaint readers with the whole story in connection with India. Perhaps this food request has more political dynamite in it than any of us realize. NORMAN R. TUKEY.
Lake Worth, Fla.

Official Piety

SIR: I wanted you to know how pleased I was to read your editorial comments on the "international crisis" statement of the first session of the General Board of the National Council of Churches (Jan. 31 issue). Your remarks are particularly significant because this officially pious statement by the board is so very typical of those being made by Christians and espe-

cially church groups today. We denounce war. We advocate more prayer. We assert that peace *is* possible, but still we call would-be peace-makers "appeasers." It is very obvious that a list of pious platitudes, reiterating church dogmas and opinions, will remain ineffective insofar as dealing with our increasingly serious situation is concerned.

Also, I belive that you have hit the nail on the head with your suggestion that perhaps the great "debate" is concerned in large part with the "Gandhian policy of nonviolent resistance." That is to say that it seems to me that those who are working for peace are slowly but surely siding up with two definite approaches to peace, both believing theirs to be Christian. One is the way of war, as a lesser evil, despite its sinfulness and destruction. The other is an extreme application of love, believing in its potency as did Christ and Gandhi.

Durham, N.C. J. A. HARDISON, JR.

Repeal After 20 Years

SIR: The article "Repeal After Twenty Years" (Feb. 14) is one of the best to appear in recent months on the subject. It is most factual and well documented. If it is possible to get reprints at a nominal rate I should like to place an order for about 50 immediately. Give us more of this kind of article. ALBERT O. KEAN.

High Street Church of Christ,
Akron, Ohio.

[We can reprint only when we have on hand sufficient orders to justify the cost.—THE EDITORS.]

Help Chinese Students

SIR: One of the members of this church has brought to my attention a situation that gives us a dramatic and effective opportunity to demonstrate beyond words the continuing friendship that the people of the United States feel for the people of China.

He tells me that there are 2,500 Chinese students in this country with visas of limited duration that permit them to study here. He is persuaded that they are out of sympathy with the Communist regime that is now in control of most of China. Yet within a short time their present visas will expire and they will be compelled to return to a China whose present leaders will hold them suspect because they have been in the United States. There is even the possibility that their own lives, and those of their families, would be in jeopardy.

These students are the cream of the cream of the crop, for they were selected to come to America from the top 5 per cent of their classes. They are now warm friends of America. It occurs to me therefore that the Congress could render a very dramatic and effective service in changing the immigration law for the period of the emergency specifically to permit Chinese students now in this country and who wish to remain here because of their noncommunistic convictions to receive an extension of their visas for the period of the emergency. Some of them may have sufficient funds so that they could be self-supporting. But I imagine that most of them will need to be allowed to work both while they are getting their schooling and afterwards, until they shall be able to return home.

If the Congress could thus on its own initiative lift the restrictions on Chinese students for the period of the emergency it would be a gesture of hospitality and friendship that will get behind the bamboo curtain and will help to prepare the way for happy and cooperative relations between these two great nations in the days to come. STEPHEN C. PEABODY.

First Congregational Church,
San Jose, Calif.

Let Us All Pray!

SIR: As a veteran of World War I, the grandfather of one Korean casualty and with another of Mr. Truman's expendables ready to go, I take the liberty of asking you to make public the following suggestion: That in the week preceding Easter, at the customary sunrise services on Easter Sunday, or at such time thereafter as coincides with the Jewish high holy days, a temporary altar be set up on the Mall at Washington. At the appointed time, with the President, his cabinet, the military executive officers and a U.N. delegation, together with the attending public, all would join in a public prayer for peace, to be led successively by clergymen of the Catholic, Jewish and Protestant faiths in whatever rotation would be determined by local courtesy.

This dependence upon the inscrutable will of Almighty God, Creator and Ruler of the universe, is something that too long has been absent from our government's emergency declarations. I submit this suggestion, with its possibilities on national and international broadcasts, as a very present help in this time of great trouble, as something which will invite God's blessing and be more productive of peace than present counsels of disaster.

Chicago. DONALD TERRY.

Pray for the President!

SIR: The President of our nation has had heaped upon him coals of condemnation by the Protestant churches. It is not required that we agree with his policies, but it is our duty to seek God's help for him. If he is wrong his eyes need to be opened; if he is right he needs faith in his convictions. Our President should not be Democratic-controlled or Republican-controlled, but God-controlled.

At the Bethel Allegheny United Presbyterian Church a letter was prepared and read one minute after midnight at the New Year's Eve service. It stated that the congregation pledged itself to pray daily for world peace. It also stated that the majority of the congregation belonged to an opposing party and did not agree with the policies of the present administration, but as a church of Christ pledged itself to support the President in prayer that he might be given the courage and strength to fulfill the requirements of his office, and that God might help him make right decisions on the difficult problems which confront him. The letter was signed by the minister and officers of the congregation, and sent to the President.

On Jan. 27, 1951, the following letter from the White House was received by the minister:

> MY DEAR MR. BOAK: The President has received the recent letter, signed by yourself and the officers of your congregation, and he deeply appreciates your kindness in writing. It is indeed a source of strength and courage to him to have your assurance that the members of your church are supporting him with their prayers. The President wishes to express his grateful thanks as this very special thought touched him deeply. Very sincerely yours,
>
> WILLIAM D. HASSETT,
> Secretary to the President.

Perhaps a few more prayers wouldn't hurt. Let us act like children of God, and not merely like children.

GORDON E. BOAK.

Bethel Allegheny U.P. Church,
Turtle Creek, Pa.

Missed Anything?

SIR: Could you tell me what has become of (1) the Church League for Industrial Democracy, Episcopal Church; (2) the Council for Social Action, Congregational Christian Churches; (3) the Federation for Social Service, Methodist Church; and (4) the United Christian Council for Democracy? Where can one learn what these orders are doing?

Box 12, EZRA TAYLOR.
Lone Pine, Calif.

[We might try, but it would be more interesting all around to turn the job over to our readers. If you know all or part of the answers, we suggest you write Mr. Taylor in Lone Pine. We hereby invite him to report on the results, giving no names but telling us and you what he learns and from how many people.—THE EDITORS.]

The Solution

SIR: Roses by the bushel to Elizabeth Caraman Payne for her excellent article, "Moses Is Nobody," in your Jan. 24 issue. Christian education is needed on all levels of life. "Moses Is Nobody" beautifully illustrates that truth. Sunday schools aren't enough. "Sunday school is an admission of defeat by the devil," said an authority on the subject. May I suggest Christian grammar schools, high schools and universities as the solution? A. F. LEDEBUHR.

Trinity Lutheran Church,
Carney's Point, N. J.

NEWS of the CHRISTIAN WORLD

Religious Educators Meet for Annual Interchange Under New N.C.C. Setup

In Columbus Sessions, They Continue Traditional Pattern of Annual Discussions Established by I.C.R.E., Look toward Closer Integration of Program Emphases in the Future

By Margaret Frakes

COLUMBUS, OHIO, Feb. 17.—Twelve hundred of the men and women to whom the Protestant churches of the nation have delegated the task of educating their members in the Christian faith have been assembled here this week, exchanging ideas, gaining inspiration and considering how they can better fulfill their responsibilities. Specifically, they have constituted the annual meeting of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. (That designation always brings forth an exasperated sigh, but, as is repeatedly emphasized, no other terminology could quite fill the bill.)

If, as frequently happens, someone slips and refers to the "I.C.R.E.," the confusion is understandable, for much of what has gone on here was simply a continuation of the patterns and functions developed through the past 30 years in the annual deliberations of the International Council of Religious Education, chief of the former bodies which make up the new division. Administratively connected with the division since the constituting of the new overall agency are the former Missionary Education Movement and the Protestant Council on Higher Education. But since these bodies already had advisory relationship with the I.C.R.E., the differenec in procedures this year is hardly perceptible to outsiders.

Two Separate Programs

As in the past I.C.R.E. annual sessions, the week's program has fallen sharply into two parts. The first three days were given to unofficial meetings of 17 "associated sections," each concerned with one particular phase of the Christian education effort. The final three days were devoted to official meetings of the delegated program committees in each department, and to the annual meeting of the division's executive committee. Such business as is transacted at these meetings is concerned mainly with the functioning of the separate departments; this year much of it had to do with implementing what was decided at the Cleveland constituting convention of the N.C.C. If any definite action or change is sought, recommendation for it is "sent up" to the executive committee for final decision. This follows traditional I.C.R.E. practice. That body always prided itself on being primarily a "working" agency; it seldom took definite stands on public issues bearing on the church as educator or on education in general. Whether the pattern will change, with definite positions taken and perhaps referred on to the National Council for final implementation, remains to be seen.

Permeating the week's program has been constant reference to the new relationship involved since the National Council was constituted. Each associated section had a place on its agenda for presentation by a division officer of what the changed setup will mean to the field of interest represented by that particular section.

The New Relationship

On every side there is indication that these people are sure their task will be simplified and enriched through having all the Protestant religious education agencies functioning through one organization. The unlimited opportunities for coordinated progress were cited in his annual report by Roy G. Ross, executive secretary of the division and associate general secretary of the N.C.C.

An example of such possible coordination came out of Monday morning's joint session of the sections for city, state and regional directors of religious education. Up for discussion was how to give the family as a unit a more significant place in the church's program. There was concern because the subject was one in which a number of other departmental interests —children and adults, for instance—would have to be integrated if effective results were to be achieved. Granted. Then it was pointed out that under the new N.C.C. setup, all the education agencies of the churches have access to the resources of the joint department of family life, which carries on interests of both the former I.C.R.E. and the former Federal Council and can coordinate personnel and materials for the benefit of all the divisional fields of interest.

In a very concrete way, the new relationship was symbolized by the presence throughout the sessions of Samuel McCrea Cavert, general secretary of the N.C.C., and by the service of worship on Monday evening at which Dr. Cavert spoke and in which the religious educators dedicated themselves to the service of God through the National Council.

'Section' Work Invaluable

There is no doubt that the greatest value for those who attended this annual meeting was to be found in the sessions of the 17 associated sections. These made a place for interests ranging all the way from work with children through professorial research to the responsibilities of editors and publishers. Assembling in scattered hotel and downtown church parlors, the religious educators took part in workshops and panel discussions on methods, watched demonstrations of plans that had "worked," listened to messages from experts in their particular fields, and went on field trips to study projects sponsored by the Columbus churches.

In many of the section meetings there were reports of the Midcentury White House Conference on Children and Youth,

(*Continued on page 287*)

Christianity Not Lost in China

Chinese Tells Minnesota Pastors Not to Worry—Launch Church-Labor Project in Minneapolis

MINNEAPOLIS, Feb. 9.—Some 600 Protestant clergymen who attended the annual Minnesota state pastors' conference in St. Paul were advised by a Chinese Christian leader "not to worry" about the future of Christian work in China. "Worry means distrust in Almighty God," declared Peter Y. F. Shih of Boston, Mass., pastor of the Chinese Christian Church of New England. Further, said Dr. Shih, who was in China again during the past year, persecution and suffering are "great blessings to the life of the church." A former executive secretary of the Chungking Y.M.C.A. and dean of West China Union Theological Seminary in Chengtu, Dr. Shih expressed the view that communism in China will have to change or else it will die out. "Everything that goes to China, changes," he observed. "Communism is totally against our Chinese culture. We Chinese are all individualists. We believe in personal freedom. China is a family-centered nation. We do not believe that the 'state' is above everything."

Says Alcoholism, Crime Are Increasing

Another conference speaker, Stanley Clifton, assistant professor of sociology at Texas Christian University, reported that of the 100 million people of drinking age in the United States, half use alcoholic beverages. Three million drink to excess and 750,000 are chronic alcoholics, he said. A third speaker, Charles Ewing Brown of Anderson, Ind., editor of the *Gospel Trumpet*, national publication of the Church of God, said revival of old-time religion should include "righteous indignation against wholesale crime, revival of moral idealism in public life and Christian education for the training of our children." Homer J. R. Elford, pastor of First Methodist Church, St. Paul, was chosen chairman of the 1952 conference, to be held in Minneapolis.

Launch Church-Labor Project

A church-labor project has been launched by the Minnesota council of churches in an effort to "encourage more adequate understanding between labor and the church and to explore areas of common interest." Announcement of the project was made at the council's annual meeting at Bethlehem Presbyterian Church, Minneapolis, in behalf of the council's church and economic life committee. This committee already has sponsored a series of informal conversations between churchmen and labor leaders. It

is now completing a pilot survey which will indicate "the extent to which church leaders are related to union activities and leaders of labor unions related to church activities." Plans for a statewide church-labor meeting at which preministerial students from Minnesota colleges and seminaries would be guests of the Minnesota state federation of labor (A.F.L.) also were reported. Appointment of William P. Gerberding, Jr., of St. Paul, a senior at Macalester College, as legislative information secretary of the council was announced. John R. Earl, St. Paul surgeon, was reelected council president. Mrs. C. A. McKinlay, Minneapolis, was installed as the new president of the Minnesota council of churchwomen, a council affiliate.

Witheridge Replaces Wiley, Morrow Succeeds Motter

New executive secretaries of the Minneapolis and St. Paul councils of churches are scheduled to take up their duties around March 1. David Witheridge, 36-year-old Baptist minister from Marengo, Ill., has been appointed the new executive of the Minneapolis federation. An engineering graduate of the University of Michigan, he turned to the ministry when he decided the world was advancing faster materially than spiritually. He will succeed Howard G. Wiley, Presbyterian minister, who resigned last July. Newly appointed executive of the St. Paul council is J. T. Morrow, a Presbyterian minister, who is executive of the Tulsa, Okla., council of churches and acting secretary of the Oklahoma council. He previously was director of community relations for the Washington state council of churches. In St. Paul, he will succeed Alton Motter, who has become director of the Chicago Sunday Evening Club. At the annual meeting of the Minneapolis church federation, held at Judson Memorial Baptist Church, the principal speaker was Stephen E. Keeler, Episcopal bishop of Minnesota. "When church unity comes," he said, "it's not going to come by legislation from the top but from common experience at the grass roots."

Graham Adds 117 Radio Stations

Having just added 117 stations, Billy Graham, president of Northwestern Schools here, is now heard in his "Hour of Decision" radio program over an American Broadcasting Co. network of 255 stations. A staff of 15 persons handles the mail which comes from all parts of the nation to the headquarters of the Billy Graham Evangelistic Association here. Mail contributions for the program do not yet support the cost of the broadcasts (about $10,000 each Sunday), but week-end offerings at Mr. Graham's revival campaigns help make up the difference. The broadcasts emanate from wherever Graham is conducting a revival. A report just made public here disclosed that for the period Dec. 3-9 the Graham program received a 3.4 per cent listing in the Neilsen six-minute rating, which, according to A.B.C., is the highest ever achieved by a regular religious broadcast.

And So Forth

Action of the St. Paul city council in barring the showing of the movie "The Miracle" at the request of the Knights of Columbus has been protested as "hasty and undemocratic" by Protestants United of St. Paul.

Silas A. Meckel, pastor of Mayflower Congregational Church for the past 22 years, has resigned to serve as deputy chief of personnel in the Washington, D. C., office of the chief of airforce chaplains. During Dr. Meckel's ministry here, Mayflower grew from 50 charter members to 2,300 adult members.

E. Theodore Bachmann, who served in Germany more than two years as deputy chief of the religious affairs branch of American military government, has become visiting professor at Luther Theological Seminary, St. Paul, the seminary of the Evangelical Lutheran Church.

E. Ezra Ellis, pastor of Wesley Methodist Church and chairman of the public affairs department of the Minneapolis church federation, questioned the need for drafting 18-year-olds in a recent appearance before the Senate armed forces committee in Washington.

Church-related and other private institutions of higher learning in America are doomed unless their alumni and their friends increase their gifts, Clemens M. Granskou, president of St. Olaf College, Northfield, Minn., warned recently.

Luther Leagues of three church bodies planning to merge—the American, Evangelical and United Evangelical Lutheran churches—have decided to begin joint publication of a monthly youth magazine.

The Thirty-Eighth Street and Open Door Congregational churches in Minneapolis, located only seven-tenths of a mile apart, have voted to merge and have called David Railsback of Corona, N. Y., as pastor.

Fire severely damaged Our Savior's (American) Lutheran Church here recently. WILLMAR L. THORKELSON.

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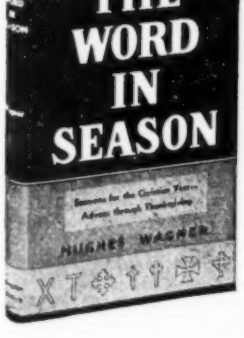

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Form American Labor Grouping

Mexico City Conference Sets Up New Association—Church Interest in Workers, Farmers Growing

MEXICO, D.F., Jan. 31.—The Inter-American Workers Congress, meeting here Jan. 8-13, resulted, after some disorderly incidents, in the formation of a Regional Inter-American Workers Organization. Two powerful groups, the Mexican Workers Confederation and the General Workers Confederation of Argentina, stayed outside. Most of the congress' time was spent in maneuvers and countermaneuvers for the control of the nascent organization. The chairman, Arturo Sabroso of Peru, summed up the situation thus: "Much poison has been poured here by outside forces that want to make a failure of this meeting and have provoked stormy incidents to that end." The R.I.W.O. itself seems to be an important achievement, since in order to create it the congress had to resist the pressure of the Communists on one hand and of fascist Peronistas on the other. R.I.W.O. officers seem determined to steer the organization along democratic and moderate lines.

Church Interest in Labor Held Political

Full approval of Mexican labor legislation was voiced by Roman Catholic Archbishop Martinez at a press conference Jan. 12. According to him, that legislation is based "on the doctrine of the popes." "There is in general no opposition between it and the teachings of the church," he says. "Article 123 [on labor] of the constitution is taken from the Catholic social doctrine." Indeed, he adds, if a paragraph from the encyclical *Rerum Novarum*, which authoritatively sets forth Catholic social doctrine, is quoted to a reactionary without revealing the source, "he will think that it is something Bolshevist." In the past the Roman church in this country has consistently opposed the revolutionary movement and the labor laws resulting therefrom. Back in the twenties another archbishop, Msgr. del Rio, bitterly denounced the constitution. Archbishop Martinez' remarks are considered by observers as evidence of the present trend among the hierarchy to bid for government friendship and support and so attain political control of the working masses.

Rural Life Institute Woos Farmers

Sponsored by Catholic Action, a national rural week was held at Tepoztlán, Morelos, immediately following the Inter-American Workers Congress. The National Catholic Rural Life Conference of the U.S. gave considerable assistance and had a representative on hand. The Dutch legation sent technicians in rural work, and government departments, such as the ministry of agriculture, also sent lecturers and instructors. Important dealers in fertilizers and farm machinery set up exhibits and gave demonstrations. Bishops drove tractors and showed tender interest in the welfare of the farmers. Speakers voiced the profound concern of the Roman church for better living conditions for rural folk. Significantly, the place chosen for this meeting is only about a mile from the Y.M.C.A. experimental farm "Camohmila," where Dr. Hatch, rural missionary from India, has established a center of rural reconstruction which has greatly influenced the surrounding communities.

Evangelicals Plan to Reach Industrial Workers

While the Catholic rural week was on, Protestants were holding a more quiet and modest meeting at First Church of the Nazarene in Mexico City. This was a conference on industrial evangelism sponsored by the Evangelical Council. Capt. Alejandro Guzman of the Salvation Army presided. The conference was the result of interest in industrial evangelism aroused during his recent visit here by Henry D. Jones, formerly with the National Christian Council of China. Though not many church leaders attended, the meeting is considered quite an event in the history of Protestant work in Mexico, for this was the first time that a representative group addressed itself to that particular field. Among the projects and recommendations that came out of the conference were the launching of a campaign to awaken the churches to their responsibility toward the toiling masses, employing lectures, literature of various kinds and audiovisual aids; establishment of courses on industrial evangelism in the seminaries and other training centers; promotion of cooperatives; and institution of the first Sunday in May as Labor Sunday for the churches.

Cites Three Dangers For Workers

The Roman Catholic Church in Latin America is determined to win control of the labor movement, declared Hipolito Marcano, vice-president of the Puerto Rico Association of Evangelical Churches, who attended the Inter-American Workers Congress as official representative of the free unions of that country. Speaking to the conference on industrial evangelism, Dr. Marcano gave instance after instance, based on his first-hand study of labor throughout Latin America, of how the Roman church is endeavoring to bring existing unions under its control and to establish its own labor organizations. He described the ideological confusion prevalent among workers, saying that they have been drawn away from democratic ideas by communism, Peronism and political Roman Catholicism. "The only way that has not been offered them practically and effectively is Christ's way," he said. G. BAEZ-CAMARGO.

Methodist Publication Concerns Vocations

The 1951 edition of *Methodist Service Projects,* prepared for youth and counselors interested in the vocational field, has been published and may be ordered from the Interboard Committee on Christian Vocations, Box 871, Nashville 2, Tenn. The new issue, produced as a part of the Methodist "Advance" movement's emphasis on the ministry, defines a philosophy of vocation, lists 75 occupations of vocational interest within the church, describes volunteer service projects, and indicates the Methodist Church's annual need for professionally trained workers in various fields.

S.A. Racial Policy Stirs Up Trouble

Throne Speech Opening South African Parliament Shows Government Plans to Disfranchise Colored People

HEALDTOWN, C.P., SOUTH AFRICA, Jan. 31.—The speech from the throne at the opening of the new session of the South African Parliament indicates that the government proposes to proceed with the introduction of legislation aimed at the removal of colored people (i.e., any persons of mixed racial stock) from the common roll and the provision of a different basis of representation for them. Both the Christian Council of South Africa and the Institute of Race Relations have entered protests to this type of legislation. In its statement, the council points out that in the present state of tension between the races in South Africa the proposed moves will worsen the situation. This is particularly true because the white race pledged at the time of union that the franchise of non-Europeans would be safeguarded by a constitutional procedure which the government is now apparently disregarding. In a strongly worded appeal to the government the Institute of Race Relations declares that the intended action will "result in a complete loss of faith in the word, spoken or written, of the heads of the South African government." In answer, spokesmen for the government contend that the proposed legislation involves no diminution of existing rights. But this view is not shared by the colored people themselves.

Minister of Native Affairs Defends 'Apartheid'

In a recent address to the Natives' Representative Council, Sen. H. F. Verwoerd, minister of native affairs, defended the government's *apartheid* policy. "If mixed development in South Africa is to be the policy of the future," he said, "it will lead to the most terrible clashes of interest imaginable. The efforts and desires of the Bantu and the efforts and desires of the Europeans will be mutually opposed. Such a clash of interests could only bring unhappiness and misery to both." He contended that the Bantu people were asked to believe that *apartheid* means oppression and the taking away of native areas. The exact opposite is envisaged, he said. To avoid the dangers arising from a mixed development, the government was simply according others what it demanded for itself, he contended. "It believes in the mastery of the European in his areas, but believes equally in the mastery of the Bantu in his area," the senator concluded. Members of the council of natives asked the privilege of discussing the speech. This was refused by the chairman, Dr. Eieselen, secretary for native affairs. The council thereupon adjourned *sine die* and it is widely feared that it will now be disbanded.

Immorality Amendment Act Works Hardships

Since the Immorality Amendment act, which makes sexual relations between Europeans and colored people illegal, became law last May, many couples who had lived together for years have separated. In some

cases families with children have been broken up. The effect of the act has been criticized by the churches and by the Supreme Court bench. In a recent case involving a colored man and a European woman who had lived together as husband and wife for 15 years, Justice Newton Thompson suspended the sentence and commented that where "people have lived together openly as man and wife for a long time, though without being married, courts should try to deal fairly leniently" in first offenses. Much welcomed, therefore, has been the action of the minister of justice in arranging that there will be no further prosecution in cases of this sort. A government spokesman has given the official statement: "We do not want to break up families. Mixed couples living together were warned to get married before the act was promulgated. Many were no doubt uneducated and illiterate and so missed the warning."

Theological Outlook Responsible for Differing Church Stands

In a speech before the provincial synod of the Anglican church in South Africa, Archbishop Geoffrey Clayton ascribed the differences of viewpoint of the Dutch Reformed churches and other Christian churches here to basic differences in theological outlook. "The actual situation," he said, "is that the Dutch Reformed Church is Calvinist, and Calvinism has largely shaped the South African attitude to contemporary problems. The Anglican church is not Calvinist and for that reason it is likely to arrive at different results when trying to apply its fundamental theological principles to contemporary problems. This produces the impression that the difference is racial. Fundamentally, I believe it is only theological." The archbishop went on to describe the present policy of the government as unfortunate in that "the definite things that have been done with regard to non-Europeans have almost all been of the nature of prohibitions, and the positive parts of the policy are of the nature of promises." He called upon Anglican priests to learn the Afrikaans language so that they might speak to the people in the language they understand. He envisioned as a result an enlarged Anglican communion ministering to all the different racial groups in South Africa.

STANLEY G. PITTS.

Wisconsin Churchmen Hold Legislative Seminar

Churchmen from all over the state gathered at Madison, Wis., on Feb. 15 for an all-day study of the church's relation to legislation. The seminar was sponsored by the commission on citizenship and legislation of the Wisconsin council of churches. Its purpose was the stimulation of a more intelligent and active Christian interest in good government and public service and of a real concern for the kind and quality of political leadership and programs in Wisconsin. Among the featured speakers were Francis McPeek of the Congregational Christian Council for Social Action, Vernon W. Thompson, state's attorney general, and Harold Groves, professor of political science at the University of Wisconsin. Participants visited sessions of the state senate and assembly.

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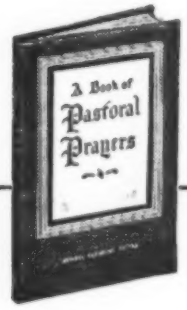

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British Missions Leaving China

Plan to Employ Their Staffs Elsewhere in Asia—Methdists Challenging Communists in London

LONDON, Feb. 8.—The planned withdrawal of British missions from China is now proceeding. The largest mission, the China Inland Mission, has recognized that nothing less than an almost complete evacuation will meet the situation. Reports reaching London say that missionaries are now an embarrassment to the church. The C.I.M. has an international staff of about 800 in China. The school at Kuling is closing and all children will be evacuated through Hong Kong. Most missions are able to use their staffs in other parts of the world, including the Far East and countries like Malaya where Chinese are resident. The C.I.M., however, has no other fields of service, and its future is being discussed at an emergency conference in Australia with the director, Bishop Frank Houghton, presiding. The Friends service unit in China is handing over its undertakings to Chinese institutions, and all workers are leaving.

Anglican Headquarters Is Reconstructed

The Church of England is now in possession of the major portion of its splendid new headquarters, Church House, Westminster. It stands in the shadow of Westminster Abbey and close to the Houses of Parliament. Completed before the war, the building was bombed in air raids but has now been restored. In one hall the House of Commons met temporarily during the war, and one of Churchill's celebrated speeches was made there. The main circular assembly hall is of arresting beauty, and is fitted with all the latest equipment for sound transmission, including facilities for translation in four languages. Round the dome runs the inscription, "Holy is the true light and passing wonderful, lending radiance to them that endured in the heat of the conflict: from Christ they inherit a home of unfading splendor, wherein they rejoice with gladness ever more." The assembly hall should make a spacious setting for a World Council of Churches meeting in 1958.

Says Bible Leads To Reunion

At a church unity meeting at which Anglicans, Roman Catholics and Free churchmen were present Harold Roberts, principal of Richmond Methodist College, said: "One of the most encouraging features of the ecumenical movement is a return to the Bible in every communion, and that return has brought a new unity to the church. It is not just veneration for the Bible as literature, but rather the conviction that in the Bible God is speaking to man. Another mark of the ecumenical mind is a willingness to learn of those who differ from them. They ought to try to discover what lies behind the divisions that have persisted through many generations, and which still persist, and they must believe that in God's good time their prayer on behalf of unity will one day be answered. It is important that they should recognize the degree of unity that they have already achieved Some people talk as though theologians were the only people who disagree. There is a far greater degree of unity among Christians than is sometimes recognized. They are at the bedside of a dying world; and nothing short of the gospel is adequate to meet man's desperate need."

Theological Writer Condemns Lodge

The outspoken article in the review *Theology*, "Should a Christian be a Freemason?" has brought out into the open a subject often discussed here in private. The writer, Walton Hannah, discusses Freemasonry in some detail and concludes: "It is perplexing, to say the least of it, to understand the position of those who can lead in the recitation of the creed on Sundays and partake of these strange mysteries on weekdays. Freemasons may claim that these pre-Christian beliefs have much moral value, that even the cardinal facts of the Christian gospel of redemption have possibly their pagan antetypes. True, but for the Christian irrelevant. To revert for spiritual light to these shadowy types and secret mysteries of bygone centuries when in Christ we have God's full and final revelation of truth is to go behind Christ's back and to dishonor the incarnation." The Methodist Conference in 1927 decided that ministers should not become Freemasons.

Methodists Struggle With Communists

London's outer East End is the scene of lively Communist activity. It is the area where dock workers live. A party open-air meeting on Sunday evenings is now opposed by a Methodist evangelical meeting. Young people of the Methodist Church systematically canvass the homes of the district, and the congregation on Sunday evenings has gone up to 1,100 in a seating capacity of 2,000. Communist influence in the dock area is now strong, and powerful enough to disregard union instructions. The recent dock strikes have been almost entirely due to Communist influence. One of the Methodist plans in this area is to win children for the Sunday schools. There are 750 children in one school with 80 young people as voluntary teachers, and a flourishing youth club.

And So Forth

The Archbishop of Canterbury was welcomed by 3,000 people in London on his return from Australia and New Zealand. Dr. Fisher said that both countries need more people to settle in them, and he appealed for new emigration from Britain.

Michael Scott, Anglican clergyman of South Africa who has been pleading the cause of native Africans before the United Nations, has returned to England from New York. He is pleased with the U. N. Assembly's acceptance of the findings of the Hague court on the position of South West Africa, and its appointment of a commission of five countries (including America) to negotiate with South Africa to carry out the findings. He is particularly gratified that petitions can now be sent direct to the U. N., not only by native peoples themselves but by societies working on their behalf.

CECIL NORTHCOTT.

Bennett Meets With Filipinos

U.S. Theologian Lectures on Christian Answer to Asian Revolt—Churches Need Facts on Situation

MANILA, Feb. 3.—John C. Bennett, professor of theology at Union Theological Seminary, New York city, conducted a seminar on "Christianity and Communism" for pastors, church administrators and laymen here Jan. 31-Feb. 2. The meetings were sponsored locally by the Federation of Christian (Evangelical) Churches. Dr. Bennett's trip through Syria, Pakistan, India, Bangkok, Hong Kong and the Philippines was planned by the International Missionary Council. Purpose of the seminar was to call to the attention of Christian leaders the nature of communism and the Christian apologetic for confronting it. Delegates who came from provinces and villages infested by dissident elements (Hukbalahaps) discovered that their problems were not local only. Poverty, landlordism and political corruption, a "devil's trinity," are to be found in every Asian land, said Dr. Bennett, and the Kremlin has devised a strategy for exploiting them in international affairs.

Fear Catholicism More

Among the delegates were those who were convinced that the major danger to the Evangelical witness is not communism, but what one called the "unseen power behind the Philippine government," namely, the Roman Catholic Church. No government official dares to criticize or speak against the hierarchy of the church today, he said, whereas under Spanish rule there was constant and open conflict between the ecclesiastical and civil authorities. This contrast was cited by another delegate, a government official, as evidence of the power wielded by the Roman church in the Philippines.

Other delegates expressed the opinion that there was more freedom to preach the gospel under the present regime in the Philippines than in Communist-dominated lands. To them Dr. Bennett explained that the choice between communism and Roman Catholic control is hypothetical, since the influence of the Roman church here is modified by a democratic tradition inculcated through 50 years of American influence, by the growing power of secularism, and by a large group of liberal Catholic laymen who are anticlerical in their political sympathies. Therefore, he declared, the Philippines could not be said to be an illustration of totalitarian Catholicism.

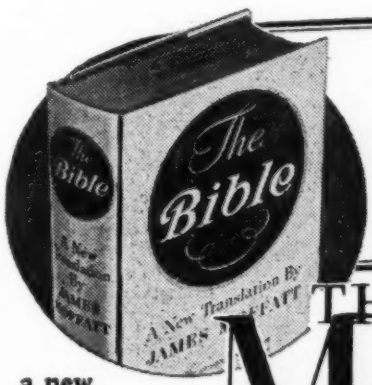
No United Front

Dr. Bennett cautioned the seminar delegates against being stampeded into a united front with Roman Catholics in a crusade against communism. Evangelicals must develop a program sufficiently radical to challenge the Communist program, he said, and proclaim a philosophy of life—namely, the gospel of Christ—which is sounder than the Communist dialectic. "Communism cannot be defeated by military action," he warned, pointing out that the Communists themselves utilize military force not to initiate a program but to follow through. Military defeat of Russia or China would at most give the Western democracies more time to provide a program and a philosophy sounder than communism. But unless these countermeasures are taken communism will win, with or without the backing of armies.

During the session devoted to a study of Communist infiltration in the Philippines, this correspondent pointed out that Communist influence is found within the labor movement, among youth groups, in intellectual circles and among the Hukbalahaps. The "Huks," which started as a guerrilla unit to fight the Japanese, gradually were transformed into the military force of the Philippine Communist party. In addition to the ideological Communists who lead this dissident army, the bands are composed of refugee criminals (including deserters from the U.S. army), technical workers and high school boys who have been kidnaped, malcontents with grudges against the police, politicians who regard themselves as the victims of falsified election returns, tenants who have been evicted or have fled to escape a debt load caused by an interest rate which may rise as high as 800 per cent per annum, boys of 14 or thereabouts who find it fun to play with real guns, farm workers bored with the monotony of village life, and idealists frustrated by the difficulties incident to the elimination of governmental abuses and the achievement of social justice.

Delegates Short on Facts

The seminar delegates were unable to give figures on the relative strength of any of these Communist and pro-Communist



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elements. The ambiguity of the information available led to the recommendation that the Federation of Christian Churches compile data which will provide a comprehensive view of the national situation.

Dr. Bennett reported a fatalistic acceptance in certain Asian lands of the inevitability of communization, there being no other political movement with a program sufficiently radical to deal with the trinity of problems. He also called attention to the fact that communism does make mistakes —e.g., the use of too much violence in India and the loss of Yugoslavia—and that similar mistakes will condition its advance in Asia.

Not Enough Land

It was brought out that the Huk problem has arisen in four provinces in Central Luzon where the population density in 1946 was from 124 to 200 persons per square kilometer. In a country where 75 per cent of the people are engaged in agriculture, this reduces the amount of land available in those areas to a sub-subsistence level. Mrs. Aunscion Perez, commissioner of public welfare, the only Evangelical and only woman in Pres. Quirino's cabinet, said in addressing the seminar: "Sixty per cent of the Filipinos own no land. Thus they cannot provide livelihood and security for their families. The standard of living for 70 per cent of the people must be raised if we are to have peace."

The seminar voted to recommend that the government restrict the amount of land which might be owned by a single person. It also asked that a definition of the Christian conception of property be formulated. Attorney Juan Nabong, executive secretary of the Federation of Christian Churches, pointed out that the current conception of property, being derived from Roman law, is pagan. A request came from the floor for a comparative study of Protestant and Roman Catholic practices with respect to treatment of tenants. The landholdings of the Roman Catholic Church entered the discussion at many points; the estimates varied from one-third of the nation's land to one-tenth of one per cent.

Urge Christians to Act

Other recommendations were intended to communicate to the churches and Christian workers the urgent need for study and action which was registered at the meetings. They included local seminars on communism and Christianity for ministers, educators and youth; preparation of literature and translation of the Bennett lectures into the dialects; urgent appeals to ministers to preach on communism and Christianity to their congregations; publication of a pamphlet setting forth the Evangelical concept of democracy; and training of Filipinos in labor relations and organizations.

WINBURN T. THOMAS.

Presbyterian, U.S.A., Seminary Considers Extension

The Presbyterian, U.S.A., council on theological education has approved an experimental move whereby the University of Dubuque's theological seminary will establish an extension on the campus of Park College, Parkville, Mo. The new plan would serve presbyteries within a 200-mile radius of Kansas City, in which 224 churches now lack ministers.

Gird to Defeat Gambling Drive

Connecticut Churches Concerned over Threat to Character—Theological Discussions Interest Yale

NEW HAVEN, CONN., Feb. 11.—Three bills which would legalize gambling for fund-raising purposes by churches and nonprofit organizations have been introduced into the Connecticut legislature since it opened early in January. Also filed is a bill to permit pari-mutuel horse racing. Certain legislators have been receiving briefs of proposals to allow bookmaking and slot machines, but the actual bills have not yet been filed. Church and other leaders in Connecticut are aroused over these threats to the gambling laws. The state council of churches' "Committee to Sustain the State Laws on Gambling" is organizing opposition to appear at the hearings on the bills. These have not yet been scheduled, but little warning is usually given. It is expected that representatives of volunteer firemen's and veterans' groups will lead the fight for the bills while Howard Orr of Bridgeport, chairman of the committee of the state council, will lead the opposition. Churchmen are confident that they can defeat the horse-racing proposal but are not so sure about the others.

Yale Students Explore Christian Theology

Reinhold Niebuhr conducted the annual Christian mission to students and faculty of Yale University last week end. About 1,000 students and faculty members heard him each of the four times he spoke. His subjects, selected by undergraduate leaders, were "Christ and the Crisis in Man's Selfhood," "Christ and Society" and "Christ and Our Historic Predicament." About half of the audience each evening remained for the question period, and every night 250 different hearers attended seminar discussions in Yale's ten residential colleges led by eight theologians. The Christian mission was sponsored by the Church of Christ in Yale University, Dwight hall, the Yale Christian Association and the university's interchurch council.

Deplore Laziness of Union Members

The industrial relations committee of the state council of churches is concerned about Protestant nonparticipation in the labor union movement. Following is part of a resolution passed by the committee: "Since autocratic or undemocratic practices in unions are the result of irresponsibility and nonparticipation, we urge all Protestant union members . . . to take a more active part in their local unions and in their churches."

New Haven Rotary Survives Decree

The Jan. 11 decree of the pope forbidding Roman Catholic priests to hold membership in Rotary clubs and warning lay members about the same has had little effect here. At the time of the decree neither the local Rotary nor the Kiwanis club had

any priests as members, and so there was none to resign. Both clubs have many Roman Catholic laymen as members. None of them has resigned.

Truman Douglass to Give Beecher Lectures

The annual Yale Divinity School convocation will be held this year June 6-8. The Beecher lectures will be given by Truman Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Church. Prof. Roland Bainton will give the Taylor lectures which will deal with the history of Yale's training of men for the Christian ministry. Henry Sloane Coffin, president emeritus of Union Theological Seminary, will be the speaker at the memorial service for Dean Charles Reynolds Brown. The Divinity School commencement will be June 10. Librarian Raymond P. Morris announced this week that more than 5,000 carefully selected volumes in philosophy and philosophy of religion from the private library of the late Douglas Clyde Macintosh have been presented to the Divinity School library by Mrs. Macintosh. He said that Prof. Macintosh's collection is "unsurpassed as a private library in religious philosophy." Dr. Macintosh was a member of the faculty for over 30 years before his death in 1948.

And So Forth

Yesterday evening 90 persons gathered at the Yale Faculty Club to pay homage to the four men who, 50 years ago, laid the groundwork for the Yale-in-China Association. The main address was given by Anson Phelps Stokes, only survivor of the four. At a recent meeting of the trustees it was voted to continue the work in China for the present.

The 82-year-old Humphrey Street Congregational Church voted unanimously this past week to merge with Center Church on the green. The merger will not take place until after Easter. Selden B. Humphrey, pastor at Street Church, will become assistant pastor of Center Church.

Kenneth S. Latourette of the Yale faculty has been elected president of the Japan International Christian University Foundation. He succeeds the late Ralph E. Diffendorfer, first president and prime mover in the foundation. E. RALPH WIBORG.

Haverford Will Train Workers For Worldwide Program

To meet the need for technicians and administrators of economic and social development programs in distressed areas of the world, Haverford College, Friends institution at Haverford, Pa., will offer a postgraduate course to train men and women for such posts. The M.A. degree will be awarded on completion of the one-year course, to be initiated next fall. The course will include study of languages, economics, engineering, and fiscal management and administration, first aid, social work and certain mechanical arts. It will be supervised by Prof. Harry W. Pfund, former Quaker relief administrator in the French zone of Germany, Prof. Douglas V. Steere, and Prof. Howard M. Teaf, Jr., formerly director of Quaker relief in Finland. Graduates of a similar course offered by Haverford during World War II later worked with many government and U.N. agencies.

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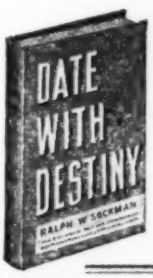

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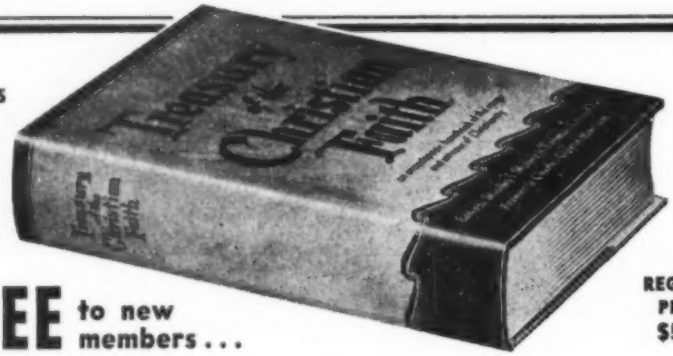

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Communion Meditations

25 BRIEF, REVERENT PRELUDES TO THE LORD'S SUPPER

European Laymen Urge Cooperation

Ecumenical Commission Alerts Nations to Need For Swift, Radical Change in Their Present Policy

GENEVA, Jan. 31.—A thoughtful and challenging survey of problems frustrating unity and peace in Europe today is presented by the Ecumenical Commission on European Cooperation, following its meeting in mid-January at Frankfurt on the Main, Germany. The commission is an independent group of Christian laymen drawn from various European countries and from different fields of social and political life to consider the specific responsibility of Christians with regard to European cooperation. The Frankfurt meeting was attended by André Philip of France and C. L. Patijn of the Netherlands, chairman and vice-chairman respectively, and by Kenneth Grubb and Martin Wight of Britain, Gustav Heinemann, German ex-federal minister of the interior, Max Kohnstamm of the Netherlands, Pierre Mabillon of Belgium, and Prof. Mario Rollier of Italy. "The increasing political tension between the Western powers and the Soviet Union and the resulting need for rearmament demands on the countries of western Europe," the commission points out, "call for a complete reorientation of the policy . . . they have been following for the past five years." It then puts a series of questions addressed, according to their varying outlook, to Britain, France, Germany, Italy and the U.S.A. Further questions ask European churches whether they have understood the great lessons of the war years, the real significance of the present situation, and their need to accept special responsibility. "If it is true—and we believe it to be true—that no responsible society can be built in European nations unless the area of cooperation is greatly enlarged, then the churches must take this question very seriously," the commission affirms.

Sponsors Are Needed for Still More D.P.'s

As of Jan. 1, 1951, all blanket assurances supplied by American churches have been filled, covering an estimated 30,000 homeless refugees, Edgar H. S. Chandler, director of field operations for the World Council of Churches' service to refugees, announced here. By the end of 1950 25,755 D.P.'s had already reached America. He predicted that another 25,000, whose claims for resettlement are now being processed, would reach the U.S.A. Eleven vessels carrying nearly 5,000 Protestant and Orthodox D.P.'s would leave Europe in Januray for America, he said. Each of these D.P.'s had been sponsored by an American church. Chandler also reported that about 5,000 other D.P.'s are now being assisted by the World Council to emigrate to other countries, notably Canada, Australia, New Zealand and South America.

Christian Educators Plan Student Aid

Church leaders and Christian educators from Britain, France, Germany and Switz-

erland, and Robbins W. Barstow of New York, secretary of Church World Service's advisory committee on theological scholarships, attended a consultation in Geneva convened by the World Council of Churches' interchurch aid and service to refugees department Jan. 17. It was decided to arrange places of study for 125 students in universities of 12 other countries on both sides of the Atlantic during the 1951-52 academic year. After the consultation, an international team left for Geneva to interview personally some 150 prospective candidates there for some of those study places. Since the end of the Second World War, study places have been found under this World Council scheme for more than 700 students from different countries in universities in America and Europe. At the consultation a discussion on whether such a continuing process still has significance today was introduced by W. A. Visser 't Hooft, general secretary of the W.C.C., and by Robert C. Mackie, director of the interchurch aid and service to refugees department. The answer given was strongly in the affirmative.

Archbishop Germanos Was an Ecumenical Pioneer

The death is announced from London of Archbishop Strenopoulos Germanos, 78, Greek Orthodox metropolitan of Thyateira and exarch of Western and Central Europe of the Ecumenical patriarchate of Constantinople. He had been ill for some time. An ecumenical pioneer, he attended the preliminary conference on Faith and Order in 1921, the first World Conference of Faith and Order at Lausanne in 1927, and the second conference at Edinburgh in 1937. He had been a president of the World Council of Churches since the Amsterdam Assembly of 1948. Born in Silivria, eastern Thrace, in 1872, he was educated at the Theological College at Halki, Constantinople, of which he was principal and professor 1904-22. He took the Ph.D. degree at the University of Leipzig in Germany in 1903. Doctorates of divinity were conferred on him by the General Theological Seminary, New York, and by the universities of Athens and Oxford. In June 1950, he was chairman of the conference at Darmstadt of representatives of Orthodox churches in Germany convened by the World Council.

And So Forth

Hendrik Kraemer, director of the Ecumenical Institute at Bossey, near hear, has left on a six-month journey through Asia. He hopes to visit India, Ceylon, Burma and Indonesia before returning to Geneva at the beginning of June.

Fr. Alexander Schmemann, lecturer at the Orthodox Church Educational Institute in Paris, is studying the life of Orthodox Church youth in Greece and will later visit the United States. He is to give a course of lectures at the St. Vladimir Orthodox Theological Seminary in New York.

Oliver Tomkins, secretary of the World Council of Churches' Faith and Order commission, has returned from a three months' tour of Ceylon, India, Pakistan and Egypt, during which he consulted with church leaders on cooperation in the third World Conference of Faith and Order, planned for 1952 at Lund, Sweden.

BERNARD CAUSTON.

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New York Prays For World Peace

World Day of Prayer Given to Petitions for End of War—Hold Interracial Service at St. John's Cathedral

NEW YORK, Feb. 13.—Exceptional earnestness marked the 1951 World Day of Prayer observance hereabouts. Petitions for peace predominated. An all-day vigil of prayer for an end of war was held in a bare, unpainted room of the new and as yet incomplete United Nations building. From morning to night the room was packed with men and women, many of them standing, praying for the United Nations and for peace. Near by in the Church of the Covenant a similar vigil was held, in which members of the U.N. secretariat mingled with members of the congregation and prayed for the world organization and for concord among the nations. Councils of churchwomen held 18 district prayer meetings in Brooklyn, 11 in Manhattan, 12 in the Bronx, 13 in Queens and 7 in Staten Island.

Canadian to Head Society For the Blind

The John Milton Society for the Blind held its annual meeting here Tuesday. The society, which represents 50 Protestant denominations in this country and Canada, carries on a worldwide service in supplying Christian education materials and Bible helps to blind Christians. Its monthly Braille magazine, *Discovery*, gives news of the religious world to its readers. At the business session Nelson Chappel, who recently resigned as secretary of the department of Christian education of the United Church of Canada, was unanimously elected general secretary of the society. Milton T. Stauffer, the retiring secretary, was made responsible for editorial and overseas services. Helen Keller, president of the society, sails this week for South Africa as representative of the society and the American Foundation for Overseas Blind.

Lenten Services at Town Hall

A significant series of noonday Lenten services was instituted this week at Town Hall. Sponsored by the Protestant council of New York, the services, to be held each Thursday, are scheduling outstanding businessmen as chairmen and clergy as speakers. The list for the five weeks follows: Robert K. Christenberry, president of the Hotel Astor, and Donald B. Aldrich, dean of the chapel at Princeton University; Robert L. Donovan, Grand High Priest of the Royal Arch Masons of New York state, and George A. Buttrick, pastor of Madison Avenue Presbyterian Church; Clarence Glass, vice-president and director of Anaconda Sales, and Prof. Halford E. Luccock of Yale Divinity School; Charles W. Froessel, chief justice of the court of appeals, and Ralph W. Sockman, pastor of Christ Church, Methodist; Frank M. Totton, vice-president of Chase National Bank, and Henry Pitney Van Dusen, president of Union Theological Seminary; and Harold G. Hoffman, former governor

of New Jersey, and Joseph R. Sizoo, president of New Brunswick Theological Seminary.

Annual Interracial Service Held at Cathedral

Over 3,000 people gathered at the Cathedral of St. John the Divine on Sunday afternoon for the annual interracial fellowship service. The address was given by Donald B. Aldrich, retired bishop coadjutor of the Protestant Episcopal diocese of Michigan and new dean of the chapel at Princeton University. Others participating in the service were Shelton Hale Bishop, pastor of St. Philip's Protestant Episcopal Church; Moran Weston, who is interim director of the fellowship; and Bishop Horace W. B. Donegan of New York. The interracial chorus of over 100 voices, together with the cathedral choirs, furnished the music. In his sermon Dr. Aldrich called for strengthening "the disciplines of brotherhood" to meet a current challenge of pagan philosophy. "We are born brothers, and thus have possession of that which the world cannot take away from us," he said. "If we acknowledge God as our Creator, then we have tremendous faith to believe we are brothers."

Protestant Men Sponsor Special Scout Service

On Sunday afternoon in Brooklyn the Federation of Protestant Men, which is affiliated with the Brooklyn division of the New York Protestant council, sponsored the first annual Protestant Boy Scout convocation for the churches of the Flatbush area. The Scout troops of the 17 member churches marched the mile and a half from the campus of Brooklyn College to St. Paul's Methodist Church. The parade was reviewed by church, Scout and city officials. At the church there was a "massing of colors," followed by a worship service. Speakers were Richard L. Francis, pastor of St. Paul's, Robert W. Cauldwell, chairman of the Protestant committee of the Boy Scouts, and Oliver W. Powers, president of the Brooklyn division of the Protestant council.

Christian Council Begins Chaplaincy Service

The Christian Council announced this week the start of its chaplaincy service in six public institutions of Nassau county. Kenneth L. Thorn of Manhasset has been appointed lay chaplain. He will serve on a full-time, nondenominational basis among patients and inmates of hospitals and sanatoriums. As part of his work Mr. Thorn intends to inform ministers about their parishioners who enter any of the six institutions in the county. Establishment of the chaplaincy has been made possible by the cooperation of many churches and individuals.

Lutherans Place Program On Wartime Footing

Steps to place its program of activity on a wartime footing in the light of the national emergency were taken by the National Lutheran Council at its 33rd annual meeting here. Again in session "at a time when our country is involved in war," the council adopted a statement asserting that "in times of war the church has special tasks to perform." "She must follow

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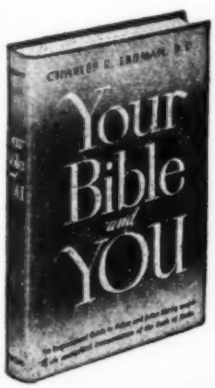

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those in the armed forces with Word and sacrament," it said; "comfort the lonely and bereaved, and help to rehabilitate the victims of war. . . . We pledge the participating bodies that we will assist them with all available resources." Probably the most significant action toward this end was the council's unanimous decision to conduct a spiritual ministry to men and women in the armed forces in cooperation with the Lutheran Church—Missouri Synod. The council said that it "rejoiced" in this agreement, and expressed hope for a day when the Missouri Synod "will find it possible to participate more fully in the work of the council."

And So Forth

George Florovsky, dean of St. Vladimir's Russian Orthodox Theological Seminary and Academy, has been appointed to the faculty of Union Theological Seminary. The Russian Orthodox institution has been housed at Union Seminary since 1947. Its student body is composed of Russian, Serbian, Syrian, Rumanian, Ukrainian and Greek Orthodox communicants.

Lawrence M. Stavig was elected to his second one-year term as president of the National Lutheran Council at its 33rd annual meeting here last week. He is president of Augustana College, Evangelical Lutheran Church institution at Sioux Falls, S. D.

J. Henry Carpenter.

Belgian Protestants Establish Theological Faculty

A Protestant theological faculty, the first in Belgium, began its work in Brussels in November. The new institution grew out of a provisional arrangement made by the Belgian Protestant churches during World War II, when ministerial candidates were unable to go to France or Switzerland for their theological study, as had formerly been the practice. The new faculty will train not only pastors, but missionaries for the Belgian Congo and teachers of religion for the secondary schools.

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Wagner Presses For Peace Drive

St. Louis Churchman Calls for Moral Renewal—Dean Sweet and C. Oscar Johnson Honored for Service

St. Louis, Feb. 9.—The church which seeks to serve the community in these days, said O. Walter Wagner at the recent annual meeting of the metropolitan church federation, must (1) make peace its passion, since the church alone can produce the moral equivalent for war; (2) preach a prophetic message which offers economic justice in place of crass materialism; and (3) practice ecumenicity until it dislodges the last vestige of competitive denominationalism. Dr. Wagner is the new executive secretary of the local church federation. At this meeting James W. Clarke, minister of the Second Presbyterian Church, and Arthur H. Compton, chancellor of Washington University, were installed as president and vice-president respectively. The prestige of the federation among the churches and in St. Louis was never higher than today.

Race Issue Discussed Church by Church

Four one-evening interracial institutes were held between Jan. 30 and Feb. 2 in different sections of the St. Louis area under the auspices of the interracial commission of the metropolitan church federation. The groups met for interracial fellowship at dinner. This was followed by an address by Thomas C. Allen, cosecretary of the department of race relations of the National Council of Churches. Groups were then divided into smaller sections to discuss race relations within local churches. The findings of each group were referred to a plenary session for further discussion. This grass-roots approach to interracial problems was considered unusually effective.

C. Oscar Johnson Is Honored

On Jan. 31 over 500 persons attended a dinner at the Third Baptist Church in celebration of 20 years' service by its pastor, C. Oscar Johnson. Another 500 later joined them in the sanctuary to hear George C. Smith, president of the chamber of commerce, Paul A. Mulliken, president of Kiwanis, and O. Walter Wagner, secretary of the metropolitan church federation, speak in appreciation of the leadership Dr. Johnson exerts in this community. The main address was given by Edwin C. Dahlberg, new minister of the Delmar Baptist Church. For six years Dr. Johnson served as a member of the city board of education and was its president for two terms. Third Baptist is one of the few churches in the city which attract a large Sunday night congregation. Its resident membership is 3,500.

Dean Sweet Completes Two Decades

A reception is planned for Dean and Mrs. Sidney E. Sweet by the congregation of Christ Church Cathedral, where Dean Sweet preached his first sermon after coming to St. Louis on Feb. 15, 1931. The cathedral is a center for all St. Louis churches. Three

weeks of Lenten services are held there every year. Closest to the heart of the business section of our city, it attracts a large group of businessmen to its Cathedral Luncheon Club every Wednesday. Work with foreign language groups, deaf-mutes and underprivileged persons marks its program. Dean Sweet is recognized to be our foremost leader among the clergy in the arbitration of labor-management problems.

HAMPTON ADAMS.

CHRISTIAN EDUCATION

(*Continued from page 274*)

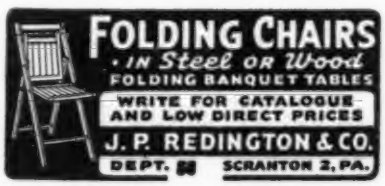
with earnest consideration of the challenge the findings of that conference put up to the churches of the nation.

To the weekday religious education section, Erwin L. Shaver, director of the division's department in that field, revealed that a "definite comeback" has been made from the "blow" administered to released time and similar programs two years ago by the Supreme Court decision in the Champaign case. At that time about one-fifth of the local programs were abandoned, Dr. Shaver said, but many have now been resumed.

To an outside observer, it seems at first as if each of these associated sections is pursuing its own way, concerned with its own little cell in a vast beehive of activity. This impression is heightened by the fact that no summarizing sessions were held, as is usual in such conventions. However, closer association reveals that there *is* a definite pattern in all that goes on. For each group is alike concerned with how it can best function for one specific purpose —to get the "meaning and message of the church" in understandable terms down to every member of every church, from the oldest adult to the youngest primary pupil. (The quoted phrase, by the way, was the theme of a significant series presented by Prof. Nevin C. Harner of the Evangelical and Reformed Church to joint sessions of the children's work and vacation religious education sections.) And that a unified process is at work is evident when one considers the end product of all this activity—the skillful imparting of the Christian message to the 20 million children in Sunday schools and to the many more enrolled in other teaching agencies of Protestantism.

A Wide Fellowship

The 1,200 registrants represented more than the 29 denominations officially connected with the National Council of Churches. This is possible under that body's constitution, which permits departments or boards of denominations not in the council to have membership in the divisions, but to have no vote in official decisions relating to the council as whole. Such is the relationship maintained by the Canadian churches, which from the beginning were active in the work of the I.C.R.E. This has been a truly ecumenical event in every sense of the word. By the very nature of their vocations, most of these people are tied very closely to the pattern of their own denominations, yet in the deliberations and give-and-take there is nothing to indicate to an outsider who is Baptist, who Presbyterian—U.S. or U.S.A.



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Current Feature Films

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Dallas (Wsr.) *Melodrama.* Georgian refuses to accept Appomattox until he has avenged destruction of homestead by natives outdoing the carpetbaggers. Meeting inept Yankee marshal on his way to Texas to apprehend cattle thieves he discovers are his old enemies, he persuades Yankee to forget the price on his head, give him the job. His wrongs avenged, he stays on to develop Dallas, wins the marshal's girl away from him. Still another post-Civil War melodrama set on frontier, with the usual disillusioned Confederate hero. Some spots taut, exciting, the technicolored setting eye-filling. But plot is *badly confused,* virtue assigned to spirit of vengeance is objectionable. M,Y

The Dancing Years (British; Pathe) *Musical* based on play by Ivor Novello, its plot concerned with ill fated love of up-from-the-ranks composer for star who discovered him. *Music pleasing,* as is the beautifully photographed scenery (Vienna and environs). But *story is artificial* in the extreme, woodenly performed, sluggishly developed. M

Vendetta (RKO) *Melodrama.* Corsican family's attempts to avenge its leader's death at hands of rival clan. Based on Merimée novel *Colomba,* set in early 19th century. Interesting backgrounds, *beautiful scenery, stilted action*—and again an unfortunate stress on pursuit of vengeance as worthy aim. M,Y

BEST CURRENT FILMS

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For Mature Audience: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, Eye Witness, The Glass Menagerie, The Gunfighter, The Halls of Montezuma, Hamlet, Harvey, Kim, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, The Red Shoes, Rio Grande, Sunset Boulevard, Trio, Two Flags West, The White Tower, The Winslow Boy. 2-28-51

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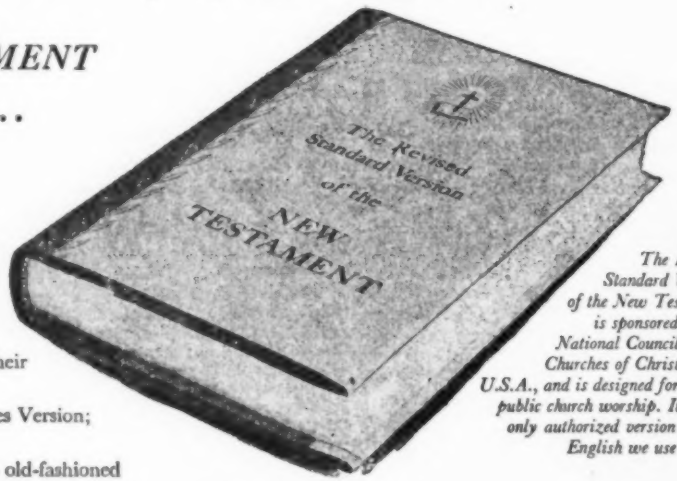

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33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.
34 The light of the body is the eye: therefore when thine

33 "No one after lighting a lamp puts it in a cellar, or under a bushel, but on a stand, that those who enter may see the light. 34 Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not

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